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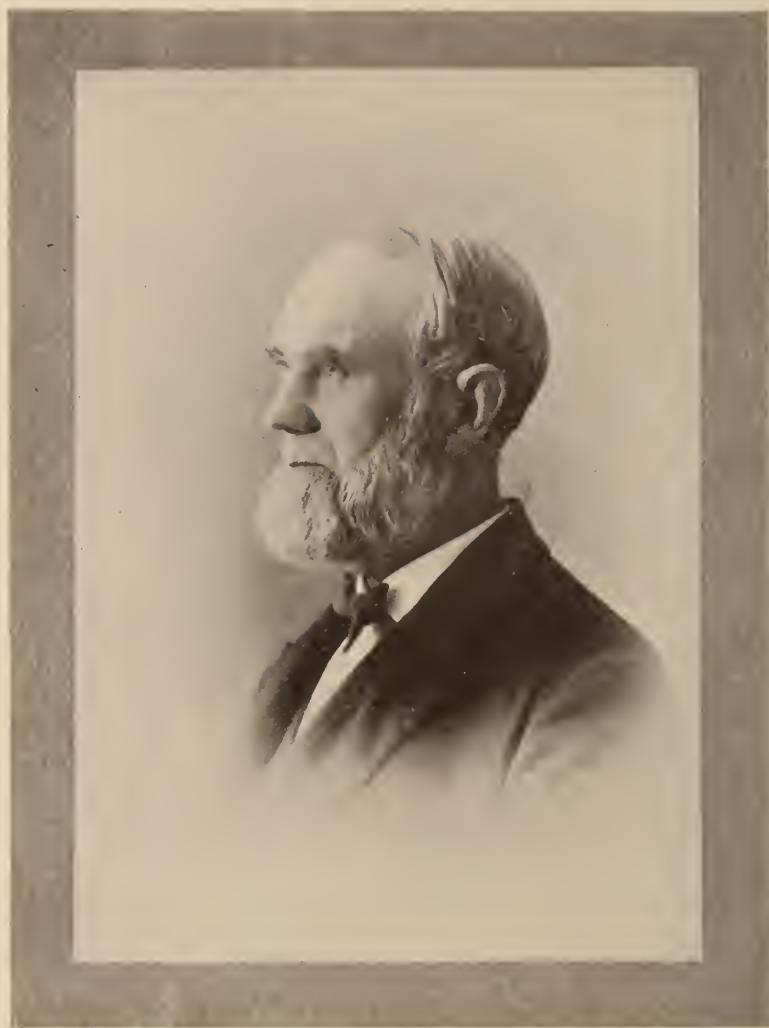
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*Delavan L. Leonard,*

Dr. Leonard was for over twenty-five years Associate Editor of the REVIEW. He was born on July 20, 1834, and was for some years a Congregational Home Missionary in Utah. He died at his home in Oberlin, Ohio, on Friday morning January 26, 1917. He was well known as a missionary historian and statistician.

# THE MISSIONARY REVIEW *of the* WORLD

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## THE UNITED STATES AND SIAM

SIAM enjoys the good will and friendly feeling of all the world, but she has no more earnest and sincere friends than the people of the United States. Her just and patient conduct in international relationships, the freedom and happiness of her people under their government, and the cordiality of the relations between the American citizens—almost entirely missionary—in Siam, and both the government and the people, have fostered and strengthened the special good will of America toward the Siamese. As has been the case with Chosen, the chief relationship has been through the Christian missionaries, and in consequence the problems have not arisen which are likely to grow out of the collision of commercial or political interests.

When the first treaty between the United States Government and Siam was negotiated in 1856, Dr. Wood, of the American Embassy, who was later surgeon-general of the navy, wrote that "the unselfish kindness of the American missionaries, their patience, sincerity and faithfulness, have won the confidence and esteem of the natives, and in some degree transferred those sentiments to the nation represented by the missionary and prepared the way for the free and national intercourse now commencing. It was very evident that much of the apprehension they felt in taking upon themselves the responsibilities of a treaty with us would be diminished if they could have the Rev. Mr. Mattoon as the first United States Consul to set the treaty in motion." In 1871 the Regent of Siam frankly told Mr. Seward, the United States Consul-General at Shanghai, "Siam has not been disciplined by English and French guns as China has, but the country has been opened by missionaries."

The Siamese Government has often given expression to this deep

appreciation of the spirit and work of the missionaries. During the reign of the present king's father there were many utterances like the following: "Many years ago the American missionaries came here. They came before any other Europeans, and they taught the Siamese to speak and read the English language. The American missionaries have always been just and upright men. They have never meddled in the affairs of government, nor created any difficulty with the Siamese. They have lived with the Siamese just as if they belonged to the nation. The government of Siam has great love and respect for them, and has no fear whatever concerning them. When there has been difficulty of any kind, the missionaries have many times rendered valuable assistance. For this reason the Siamese have loved and respected them for a long time. The Americans have also taught the Siamese many things." The missionaries brought the printing press, modern education, the hospital, the use of quinine and vaccination and the care of the leper to Siam. "Your missionaries first brought civilization to my country," said the present Minister of Foreign Affairs. And some years ago, at a banquet given in honor of Prince Damrong, then the leading statesman of Siam, the prince said to the American Minister in a voice to be heard by all present: "Mr. King, I want to say to you that we have great respect for your American missionaries in our country, and appreciate very highly the work that they are doing for our people. I want this to be understood by every one, and if you are in a position to let it be known to your countrymen, I wish you would say this for me. The work of your people is excellent."

The present king, who was educated in England, has been equally cordial in his expressions, and has now sent a number of Siamese students to colleges and universities in America. Among them has come his own brother, who, although one of the highest princes in the land, desires to be treated in America as a private citizen, and who is applying himself to a long seven-year course of study in sanitation and hygiene with a view to returning to devote himself to meeting the conditions of life in Siam. It has required no small measure of courage for one of the leading princes of the kingdom to choose such a sphere of activity, and all who have met him have been greatly pleased with his modesty, his good sense, and his ability. At a recent dinner in New York, where he was the guest of the Presbyterian Board of Foreign Missions, he gave renewed expressions to the friendly feeling of the Siamese Government toward the American missionaries, praising their careful abstention from all political interference, their sincere and unselfish efforts to serve the Siamese, and the purity and consistency of their lives as representatives of Christianity.

It is greatly to be desired that the present group of Siamese students should make such friends and gain such help from their studies in America that larger numbers will follow them to take back to their own land the best that America can give. Christian people in the com-

munities where the students are living have a distinct Christian duty of helpfulness and friendship toward them.

### PROMISES FOR MEXICO

THE withdrawal of American troops from Mexico and the appointment of Mr. Fletcher as United States representative to the *de facto* government of Carranza is the result of the joint deliberations of the American-Mexican Commission. What will be the ultimate effect is yet to be seen. The Mexicans should recognize in these concessions the helpful spirit of the United States and the desire to avoid the use of superior power to enforce rights. It is unfortunately true that the United States has spent some \$200,000,000 in the unsuccessful pursuit of Villa and in the protection of the Mexican Border from armed raids.

Many in the United States are working to preserve the peace and to create confidence in the Carranza government. The Mexican-American League, under the lead of Dr. David Starr Jordan, has recently issued a pamphlet to explain the progress which Mexico has made since the outbreak of the Revolution. The pamphlet says:

"Communal lands have been restored to the Indians, a sixteen-year factory limit for children established, arbitration courts, minimum wage, eight-hour day, and needed divorce legislation, are all in running order. There are in Latin America twenty times as many schools in existence as five years ago. President Carranza has sent to the United States 500 teachers for advanced normal instruction. Laws have been passed against bull fights, cock fights, and, in many states, drinkshops have been suppressed."

Encouraging news comes also from the evangelical mission reports. *Mexico*, the Methodist organ, speaks of 700 girls in its Puebla school and 600 in that at Pachuca. Several able men in the State schools are on the teaching faculty. Mr. Davis of the Baptist Mission says that 200 new converts have come into the membership of the mission—seventy of whom are already baptized. "We have a big doctrinal class which meets every Monday night. It is the most enthusiastic class I have ever taught. These new converts want to get as far as possible from Rome." Mr. Fritts of Chihuahua mentions a canvass for new members which the Young Men's Christian Association of that place conducted. The Roman Catholic priest publicly warned the people to have nothing to do with the enterprise, but more than 1,000 new members signed, everyone paying fees three months in advance. People are much more accessible to the Gospel than in former years.

The revolution has continued to make it impossible to carry out the missionary program for Mexico. The Constitutionals only nominally control the country, for outside of the larger centers bandits roam

at will, and very little effort is made to get rid of them except when they molest the lines of communication. A correspondent writes to the *Baptist World*:

"The Constitutionalist have abolished the constitution which they were supposed to be fighting to uphold, and there is now no other law than that of the will of the military chiefs. The people, seeking by force of arms to rid themselves of the dictatorship of Diaz, have fastened upon themselves a dictatorship still more arbitrary. The economic situation is critical in the extreme. The masses were in Paradise in the times of Diaz compared with their misery and suffering now.

"Yet good has been accomplished. The power of the priests has been broken, although by no means annihilated. The common people have learned that no dictatorship can sustain itself perpetually, even though it cover itself with the seamless robe of religion or clothe itself in the sheep's clothing of constitutionalism. But in the country at large, by the mere fiat of the first chief, the national pastime of bull-baiting was abolished, and in some States the military governors have effectually suppressed the traffic in alcoholic liquors. A small amount of land has also been divided among the common people, though not much, and some of the *egidos* or communal lands have been restored to the Indian villages. But as a whole the revolution lacks that moral motive which would make it the success it might be.

"Evangelical work has suffered the inevitable consequences of a condition of revolution, lawlessness and brigandage. The American missionary societies, under the idea that their responsibility for the safety of their workers was greater than their responsibility for the work, recalled their missionary workers. Many schools of all grades from primary to theological have closed. Outlying stations have been abandoned, and the work in general has been greatly interfered with. Yet our churches in the larger cities have had a most prosperous year. The workers on the field are agreed that there never was a time when the people were so ready to hear the Gospel as at present. Bibles, Testaments and tracts are eagerly accepted and read with avidity. There seems to be a general expectation of a great movement toward evangelical Christianity in the near future. Various denominations are planning a union theological seminary and college, and a fusion of their missionary work."

### STRUGGLE FOR PROGRESS IN HONDURAS

SOME Latin American States are endeavoring to lift themselves by their boot straps. It cannot be done. There is need of a power from without or new life within. Last year the Department of Public Instruction in Honduras made a spasmodic effort to educate the neglected and primitive Sambos and other aborigines along the malarial coast of "The Mosquitia." Much of this great "un-



known," the largest and least known part of Honduras, awaits her Livingstone and Stanley. Four or five teachers were equipped with schools for primary work. This is good, but it should be supplemented by an evangelical Gospel—the only true regenerator and hope for such unfortunates.

Last year Jesuits were expelled from Honduras as they were making an attempt to impose another Bishop upon the poverty-stricken people.

The Government is now making spasmodic efforts to improve material conditions. A good macadamized road is being built from the Capital northward, 125 miles toward the railroad, which extends inland from Puerto Cortes some 65 miles. A big theater building, which the city needed about as badly as a small rural school needs a big brass band, has been put up with amazing speed. If these \$200,000 had been expended upon a good graded road north to the coast new life-blood would quickly flow into this sequestered and rather self-complacent "Athens." The principal business mail of the capital city now comes in once, sometimes twice a week, on the back of an Indian! If the government money that is invested in the Boanilla Theater were invested instead in some good fruit steamers plying between the North Coast and New Orleans, Mobile and Galveston, by which private parties could market their produce, the country would soon feel the benefits.

Unfortunately, Honduras has been caught by the sophistry of government control, ownership and revenue, by means of the traffic in intoxicants. Since millions of bananas rot for want of transportation facilities, a mistaken remedy was propounded by which these decaying bananas could be converted into aguardiente, the intoxicant by which the country is already cursed. The two products most fatal to the welfare of the Republic are aguardiente (native rum) and tobacco. The sagacity and courage of the Governors of Yucatan and Sonora in Mexico, who have put a ban on tobacco, are qualities needed in Honduras.

Another evil is the recently organized national lottery, which was doubtless instituted to check the flow of thousands and thousands of pesos pouring into the coffers of the Salvador lotteries. The Government winks at the great immorality and the example and temptation to gambling that is set before the people. Honduras should also suppress immoral pictures and vile literature. The moral corruption of the youth seems as universal as it is abominable and degrading.

We believe that the authorities measurably recognize and deplore the existence of some of these evils, but know not how to begin the campaigns of reformation and purging. When the life of the body politic is at low ebb morally it takes rare courage and skill to play the reformer. They need the courage to undertake these reforms speedily, but there is no hope that this will be done effectively until there is a better knowledge of God through Jesus Christ.

## DEVELOPMENTS IN PORTO RICO

**W**ORKERS in Porto Rico may well be encouraged in considering the progress which has been made there in the last few years. Illiteracy, superstition, a low moral standard, fanaticism, and open opposition confronted those who came as the pioneer messengers of the Gospel. Then only fifteen per cent of the population could read or write. This has been raised more than twenty per cent and is steadily rising. At that time only six per cent of the children of school age were in attendance at school. Now the splendid schools in every town and *barrio* of the island are filled.

It may be said that it is too much to count this as a result of the Gospel, yet it is indirectly so. Less fanaticism and open opposition exist. Because of the fruits of the Gospel and the general diffusion of knowledge which has come through improved educational advantages, there is a greater spirit of tolerance on the part of all and of sympathy and friendly interest from many. Where it was impossible to get any recognition whatsoever from the press toward evangelical work, now the leading periodicals send their reporters and photographers to religious conferences.

All of these might be mentioned as results of the Gospel as a moral force. Its direct influence upon the religious life of those it has touched and blessed is seen in the churches, Bible schools and Young People's Societies which have been established throughout the island.

## DEVELOPMENT OF INDIAN LEADERS

**I**NDIGENOUS Christianity with native leadership is the goal of missionary endeavor. It is therefore encouraging that the past year has shown an increase of forty-five per cent in the secretarial staff of the National Council of the Young Men's Christian Association in India. Eighty-five new secretaries have been secured during the year, making a total of 275. The largest portion of these was sent from abroad through the efforts of Mr. Edward S. Carter. Twenty promising young Indians have been taken on the staff during the year as probationers looking forward to the secretaryship. Of these all but two or three have already been engaged by local Associations for a period of years. More encouraging than numbers is the advanced position of responsibility which many of the Indian secretaries have taken.

Scarcely three months of 1916 had passed when it seemed necessary for Mr. Carter, the senior national general secretary, to go to England and America to recruit more secretaries and raise additional funds. In February he sailed, and left Mr. Paul, an Indian, in entire charge of the work, both British and Indian. During Mr. Carter's absence Mr. Paul guided the Movement with the utmost prudence and ability, so that it had advanced in all directions by the time of Mr. Carter's return. Mr. Paul is an example of what Indian leaders may accomplish.

# EDITORIAL COMMENT



## IS THE WORLD TURNING TO CHRIST?

ANSWERS to this question will vary according to one's viewpoint and understanding of what "turning to Christ" means. There is unquestionably an increasing appreciation in all lands of many of the ideals and blessings of Christian civilization. A writer in a recent number of a secular magazine declares that Christianity is conquering the world. He declares that in Korea there is an average of 3,000 converts a week; in China 7,000 students, scholars and officials are enrolled in Bible classes; in Japan evangelism is winning thousands; in India the mass movement is enrolling 150,000 candidates for baptism, and whole villages are turning to Christ. Africa has single churches with memberships of 10,000, and even South America is showing signs of evangelical awakening. There are enough signs of the working of God's Spirit in the world to encourage every one who works and prays for the coming of God's Kingdom on earth.

On the other hand, there is far too much worldliness in the Church and too much ungodliness in so-called Christian lands to give ground for complacency or satisfaction with present conditions. The world can never be termed Christian, even in outward life, until the marriage tie is held sacred, while dishonesty is countenanced in business, and self-seeking rules in politics, until white slavery is unknown and intemperance is ostracised. The world will be Christian only when man's laws are identical with God's laws and man's conduct is in harmony with them, when God's Name is hallowed, God's Word is known and obeyed, and God's Day is sacred to rest, worship and Christian service. When will this time come? It is worth working for and praying for, but it will not be ushered in by wholesale movements for political and social reforms. It will come when Christ Himself comes to reign in the hearts and lives of men.

## THE WAR AS A STIMULUS TO MISSIONS

THE great opportunities which the European conflict presents for furthering Christianity, that have been mentioned in the REVIEW, are also revealed in the recent visit to the front in France by Mr. J. H. Oldham, editor of the *International Review of Missions*. His recent book, "The World and the Gospel," has been read and pondered over by soldiers in their hours of respite from shot and shell—a fact that is an augury of good for the future of British Missions.

Still more directly stimulating were the instructions recently given to outgoing missionaries of the Church Missionary Society, when attention was called to the lessons of the war that are applicable to the pres-

ent missionary situation. The great principle of co-operation and corporate action taught by the unity of the Allies must be fundamental in this enterprise if missions are to succeed. The missionaries were told the value of unity in diversity; the value of united enterprises, like the union language schools, the Madras Christian College for Women and the union of Chinese medical missions to provide proper medical instruction for that Republic; above all, the supreme need of an intimate spirit of brotherhood is taught by the war. The importance of the indigenous Church becoming self-propagating and the urgent need for equipping natives themselves as ministers and leaders in their own communities was illustrated by Britain's sending her armies to France, "not to deliver her, but to assist her to deliver herself."

Strategy in missions is also to be learned from the present conflict. India needs it for her problems in great mass movements, and in the Christian approach to Moslems and others there. China is confronted by questions such as these: Which party must be won first, old or new China? Which work must go forward, the old village evangelization, or the new work for students? The need of co-operation among women in their work, just as men are laboring together, must prove equally strategic. Rev. E. S. Woods, Chaplain of the Forces, struck another chord, that of a holy spiritual world warfare. He sounded the appeal from the "Prince Leader" for soldiers of the Cross to strive for worldwide issues in this time, when history is working out on broader lines, and when world crisis may lead to world redemption.

"The thing which is over and over again deciding the fate of engagements, where the other factors are more or less balanced, is that triumph of light-hearted joyousness which has been one of the revelations of the war. What is the secret of this characteristic joy manifested broadcast in types of character as far removed as English and Colonial, French and Russian? It would seem to have three conditions and to appear wherever the three are present all together. First, a great and worthy cause; second, full and complete sacrifice for that cause; third, leadership that inspires confidence. Given these three, and you will also find this joy, which is a very harbinger of victory."

Such advice, given by the Society to its outgoing candidates, and such manifest proofs that these three may be in every missionary's life, are stimulating to American missionaries as well as to those from Great Britain.

#### DELAVAN L. LEONARD—MISSIONARY HISTORIAN

**F**EW men have done more, in a quiet unostentatious way, by the use of mind and pen for the missionary cause than was done by Delavan L. Leonard, who was called to his reward from his home in Oberlin, Ohio, on the morning of January 26th of this year. Dr. Leonard was for over a quarter of a century the statistician and news editor of the REVIEW. It was his painstaking effort that first gathered

the yearly statistics from all the Protestant Missionary Societies of the world, and tabulated them for the use of students. These yearly statistics, printed in the REVIEW, have been for twenty-five years the basis of comparison in studying foreign missionary progress. Dr. Leonard for many years examined some three hundred papers and magazines a month to take from them the cream of missionary news and the most interesting facts and incidents. Even at the age of eighty-two, when his eyesight was rapidly failing, his appetite for missionary intelligence was as keen as ever, and he was as eager to gather up and serve the best items discovered in his daily search for the benefit of our readers. He was the author of several well-known standard volumes, including: "A Hundred Years of Missions"; "Missionary Annals of the Nineteenth Century," and "The Story of Oberlin."

Delavan Levant Leonard was next to the youngest of fourteen children of Thomas and Betsy Peck Leonard. He was born on July 20, 1834, on a farm in Pendleton, Niagara County, New York. His parents were earnest Christians, and after a district schooling, the young lad decided to study for the ministry. He entered the Union School at Lockport, N. Y., and from there went to Hamilton College at Clinton. It was here that he first formed what became a life-long friendship with Arthur T. Pierson. Both boys were working their way through college, and later through Union Seminary, New York City, and the young man from the farm and the lad from the city each saw in the other sterling qualities of courage, honesty, thrift and high ideals of Christian service that drew forth respect and admiration.

Arthur T. Pierson was called to large city churches and prominent leadership in foreign missionary campaigns. Delavan Leonard served smaller, but needy fields in Connecticut, Wisconsin, Illinois, Missouri and Minnesota, and then became Congregational Home Missionary Superintendent for Utah, Montana, Idaho and Western Wyoming. He lived in Salt Lake City from 1881 to 1887, and became an authority on Home Missions and on Mormonism as it is in theory and in practice. He endured hardship as a good soldier of Jesus Christ during those pioneer days. Many long hours were spent in summer and winter in stage coaches on the western plains as he visited small churches and explored the country to see where missions were most needed.

In 1887, Dr. Leonard moved to Oberlin, Ohio, where two sons were attending college. He became pastor of a Congregational church in Bellevue, and later Secretary of various Church and Missionary Societies. In 1890, he became Associate Editor of THE MISSIONARY REVIEW OF THE WORLD, and so continued until his death.

Dr. Leonard was a diligent worker, a faithful friend and a humble-minded follower of Christ. His physical heart weakened after eighty-two years of service, but his heart of loving devotion to God and man beat strong even to the end of his earthly journey. Then the Master called him to cross the river of death easily where the ford was narrow and shallow, and he entered into the unlimited Life beyond.



SOME SCOTCH MEMBERS OF THE POCKET TESTAMENT LEAGUE IN CAMP

(From a photograph loaned by the founder of the League. Mrs. Charles M. Alexander)

# God's Battle-Line

Two Crowded Years of Work and Witness Among the Soldiers

BY MRS. GRACE PETTMAN POUT, BRIGHTON, ENGLAND

*Mrs. Pout, as a loyal English woman, has avoided the mention of names of places that might embarrass her country in the present conflict. She gives, however, a graphic story of Christian service in the midst of war.—EDITOR.*

**T**WO years and six months ago, when, out of the silence of a summer midnight, the word WAR! flashed round the world, the word rang out as a challenge to the Church of God to awake—to mobilize its forces—to shoulder arms and be about the business of the King of kings. In a few hours the whole nation suddenly sprang to "Attention!" Armies of men flocked to the colors. Within a few hours, too, the forces of God's Far-Flung Battle-Line were being marshalled for the spiritual conflict: plans of campaign were drawn up, men and women were on their knees seeking special enduement of Power from on High for the great opportunity thrust suddenly upon them—for that this war has brought unparalleled opportunity and unparalleled victory to the Gospel, and the Word of God, none can deny.

To crowd into a short article a record of all the Christian service that has been done among the warring nations would be to attempt a task impossible—one can only touch a point here and there, and cry in wonder and praise: "What hath God wrought?" The front rank in this battle-line of gospel effort in the midst of a world at war is, of course, occupied by those societies which have been distributing the Scriptures.

## THE WORD OF GOD ITSELF

The Scripture Gift Mission easily surpasses all records for actual numbers, for in the first two crowded years of war service they have distributed about *seventeen millions* of "Active Service" Testaments, "Khaki" and "Navy" gospels and text-books, in eighty-eight languages, including all the tongues of nations engaged in the war, at a cost of £70,000 (\$350,000)—the free-will offerings of God's people. Such a record is unique, and the story of the distribution would fill a volume. Soon after war broke out the late revered Lord Roberts wrote the now famous autograph message which is inserted in the millions of Gospels and Testaments issued by the Scripture Gift Mission. It is as follows:

"I ask you to put your trust in God. He will watch over you, and strengthen you. You will find in this little Book guidance when you are in health, comfort when you are in sickness, and strength when you are in adversity.

"ROBERTS, F.M."

Shortly after penning these words Lord Roberts was called to his eternal reward, but the message he gave to our soldiers still goes on. Admiral Sir John Jellicoe also kindly autographed two verses to be inserted in the Testaments and Gospels issued to the men in His Majesty's navy:

H.M.S. IRON DUKE

"Be strong and of good courage, be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest. Honour all men. Love the brotherhood. Fear God. Honour the King.

"Yours very truly,

"JOHN JELlicoe."

At the end of each Gospel a few familiar hymns are printed, and a decision form, which reads:

*"Being convinced that I am a sinner, and believing that Christ died for me, I now accept Him as my personal Saviour, and with His help I intend to confess Him before men."*

What this has meant to thousands of soldiers when face to face with danger and death can be judged by the fact that a lance-corporal wrote from the trenches "Somewhere in France," enclosing a British Treasury note for £1, dirty and crumpled, looking as if it had been through many engagements, to help send out more Gospels to his comrades. This lance-corporal said it was part of his work to go and reverently tend the bodies of those who had laid down their lives upon the battle-field, to collect their belongings and search their pockets. He found in nearly every case that the man possessed an "Active Service" Testament containing Lord Roberts' message, but the most cheering thing about it was that the men had signed the Decision Form! Indeed, in the case of one young officer, whose body had been stripped of every identification mark before it was found, the only clue to his name was his signature to this Decision Form in an "Active Service" Gospel, and this, sent back to England, brought comfort and solace to his widowed mother.

Results like these might be multiplied, for workers everywhere have been busy placing the Two-Edged Sword of the Word of God in the hands of the British soldier from the day of his enlistment till he reaches the first-line trenches and the firing-line. Hundreds of letters have been received telling the story of God's blessing on this work. The Secretary of the Scripture Gift Mission has seen numerous well-worn and much-read Testaments that have passed through the fiercest of the warfare. In many cases, too, the copy of the Word of God, carried in the breast pocket, has stopped the bullet and saved the soldier's life, and the mutilated Testament has come back as a trophy. It is no idle boast to say that the best way of recording this wide work of distribution of the Word of God is to take a war map of the world and enumerate every one of the fighting nations, for the Word of God is



spreading everywhere. In France, open doors have been entered in all directions. The Belgians in England and Holland have received the Word of God. The workers of the Scripture Gift Mission among the soldiers in Belgium were allowed to go right to the front-line trenches, and had the honor of an interview with the heroic Queen of the Belgians herself. She accepted a khaki French Testament, and said: "I think this is very nice for the soldiers to have, and it is very kind of you to give it to them!" In Roumania, too, a princess of the royal house has taken the deepest interest in the work of distributing the Word of God to the soldiers of her country. But the story of the distribution of the Scriptures in Russia is the most wonderful of all, for the honorary superintendent of the work of the Scripture Gift Mission in that country has been able to circulate among the Russian troops Testaments, Gospels and smaller portions of God's Word to a total of *over five millions!* The royal family of Russia have identified themselves with this effort by allowing the following message to be printed in each Gospel and underlined in red:

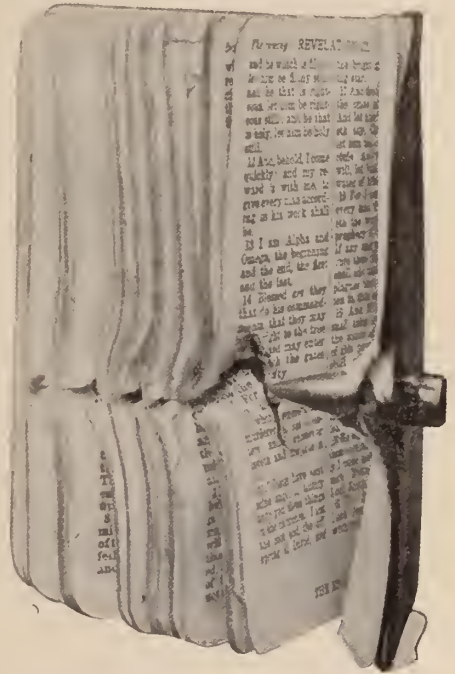
*"His Imperial Highness, the Heir-Apparent to the Russian Throne, most graciously gives this Gospel, which has been sent to him by Sunday-school scholars in the British Isles and Colonies."*

The secretary to the Empress of Russia wrote recently:

"Her Imperial Majesty, the Empress, has asked me respectfully to report: Concerning the gift of Testaments and Psalms by the Sunday-school children of England and the English Colonies placed by you at the disposal of His Imperial Highness, the Czarevitch, for consignment to the active army, Her Imperial Majesty has graciously commanded me to thank the contributors in the august name of His Imperial Highness for the above-mentioned gift, and to have the same forwarded to the active army by means of Her Imperial Majesty's own supply train."

Thank God for the open doors of such an opportunity! What hath God wrought? No wonder the superintendent of this work in Russia wrote only the other day: "It is grand to be living, and to be living here at present!"

Associated now with the Scripture Gift Mission is the old and val-



A POCKET TESTAMENT THAT SAVED THE LIFE OF A PRIVATE SOLDIER IN THE 1ST WORCESTERSHIRE AT ARMENTIÈRES, AUGUST 20, 1915

uable work of the Naval and Military Bible Society, which, founded in 1780, has over a century's record of successful service.

Turning to the British and Foreign Bible Society, which for over a century has been circulating the Word of God all over the world in no less than 500 languages and dialects, we find, as we might expect, that directly war broke out their plan of campaign was formed for seizing the tremendous opportunity thus given. Over five million copies have been issued in the various languages required by the war; the staff of trained colporteurs in all countries were ready to deal with the work. When war broke out the Bible Society already occupied "strategic points"—a depôt in every country at war. Thank God, even in the countries with whom Great Britain is at war, not one has closed the Bible depôt! In spite of the war, the Bible depôts in Berlin, Vienna, Budapest, Warsaw and Constantinople have been able to keep open. This has given the British and Foreign Bible Society opportunities of work that are altogether unique, and the story the workers have to tell is wonderful indeed.

Besides a huge work of distribution among soldiers in the fighting-line of many countries, the Bible Society has done a marvelous work among the sick and wounded and prisoners of war. The Bible House in London is in touch with over 1,200 military and voluntary aid hospitals for the wounded in Britain. For King George's Hospital in London alone Testaments were provided free for 1,680 beds, and to this and hundreds of other hospitals new supplies of the Scriptures are sent as fresh convoys of wounded arrive. The real missionary service that Red Cross workers are doing among those who are broken in the war, let a noble Christian nurse's own letter tell, written from a great British hospital after a convoy of wounded had arrived. She says:

"Our big rush began on Wednesday. . . . To get them fed, bathed and their wounds dressed was a task we did not finish till 10.30 P.M. Some of the poor boys are very badly wounded. Friday and Saturday we worked from 6.45 until 10 P.M., only taking three minutes for dinner, which consisted of bread and butter and water, and for tea we got what we could in passing. The boys have done their duty, and it is now our turn to do ours. The privilege God is giving us is a very great one, and the boys are all so cheerful and brave. Pray for me very specially at this time. God is so good to me. You will be surprised to know that I never feel tired either in mind or body. If you will send me some Testaments I shall be so glad."

Needless to say, a grant of copies of God's Word was immediately sent to help this noble nurse in her work for the bodies and souls of our fighting men!

A Canadian officer confessed that he had set little store by the Bible until the day came in France when he and his battalion found themselves in a perilous corner. They were under fire and dared not move. The officer noticed a few of his men who had crawled into a

group together, and saw one man take out his knife and cut a Testament into half a dozen bits and distribute them among his comrades, who there and then began to read. It must be wonderful to read the story of Gethsemane, the story of Calvary, the story of the Redemption while lying under fire, and those men had learned by actual experience what it means to be obedient unto death—learned, too, that nothing else matters but the things of the soul, the sinner and his Saviour, the reality of God's message in His Word concerning salvation when face to face with eternity.

Despite the loss of books, which to some extent has been shared by all the societies through the torpedoing of vessels carrying consignments of the Scriptures, the work of distribution has gone on in every country affected by the war. In one eastern country, where the officials naturally now require all mission workers to be registered, a policeman stopped a Bible Society colporteur and asked for his permit.

"Here it is!" said the colporteur, and opening his Bible he pointed to the words of the "Great Commission," "Go ye into all the world and preach the Gospel to every creature."

He was allowed to pass. The work of distribution on every hand has been done with care and discrimination and prayer. An officer noticing a man firing wildly and blindly one day cried out:

"Where in the world do you think your bullets are going?"

"I don't know, sir," said the soldier, "but they're leaving here!"

Not so do the workers seem to distribute aimlessly the Word of God.

The Bible Society records one fact which alone is sufficient to point out the horrors involved by war. Men who have been employed as native colporteurs in different lands have been called to the colors of the various countries, some actually fighting each other as enemies! No nobler record exists than the wonderful work which all societies have done amongst the enemy prisoners of war of all countries and interned aliens in our midst. Besides this, copies of the Word of God have been sent to the prisoners of war interned in warring countries, of whatever nation and class and creed, and in some camps a real revival of the work of God has taken place. At one large camp over a hundred men have decided for Christ.

While actually penning this article the writer received this postcard from an Irish lad, a prisoner of war, sorely wounded when captured two years ago, and ever since interned in a German prison camp: "I am more than thankful to you for your kindness toward me, also very thankful for the books which you sent. I wish you could send some more, as we could pass away our time more easily!"

Besides the societies distributing the Word of God among prisoners of war in all countries, there are other societies who have answered nobly to the claims made by the war, and enabled us to respond to letters such as these. To the fighting men on land and sea, to prisoners

of war, to the wounded and the suffering, to the soldiers of all countries engaged in war the Religious Tract Society has sent Gospel books, tracts and text-cards to the number of many millions. In addition to the 286 languages in which the Society has already issued Christian literature, special publications in seventeen languages have been prepared for soldiers and others affected by the war. A great work in this connection has also been done by the Sterling Tract Enterprise of Scotland. In addition to their usual work on manifold lines this society has disposed of about two and a half millions of gospel publications among soldiers, the wounded and prisoners of war. Standing true to the clear Gospel of sin, substitution and salvation, this society has done a valuable work in many countries, and at least one of their allied agencies is practically unique, the ministry of comfort to the sorrowing, some eighteen thousand booklets containing messages of hope and solace to the bereaved having been posted to homes of all ranks stricken by death.

#### SOCIAL WELFARE WORK

Much more might be written concerning the work done by these and kindred organizations, for all have been trying to do their bit; but attention must now be given to those agencies which have had for their object the personal welfare and comfort of the soldier. First and foremost in this, the magnificent work accomplished by the Young Men's Christian Association stands out prominently. Wherever Britain's fighting forces have gone, there has gone also the sign of the Red Triangle—the Young Men's Christian Association. In a thousand training camps at home, in more than a hundred centers in France, in various parts of the Mediterranean and the East, there the sign of the Red Triangle marks a place of rest and recreation and refreshment—a welcome and safety and shelter for the soldier and a center for spiritual work as well. Within ten days after the outbreak of war the Y. M. C. A. had erected 200 marquees for the men, continually increasing the number as time went on, and replacing the canvas tents by substantial wooden huts as winter drew near. Where other buildings were available they were promptly "commandeered." The editorial secretary tells the story of strange contrasts in some of the places utilized as Y. M. C. A. centers: from an old disused pig-sty and a converted brewery to a "Court" in the Crystal Palace, His Majesty the King's own riding-school at Buckingham Palace, and a Sultan's place in Egypt, while huts have been given by royal donors, by school children, by towns and cities. Their Majesties, the King and Queen, Queen Alexandra and Princess Victoria of Schleswig-Holstein are among those who have taken the keenest interest in the work of the Y. M. C. A., and visited the huts in person. Officers and men, soldiers and sailors and munition workers; men in training and men in the trenches; men of every nationality and color; men who need a shelter and men who need a meal; men who want a book to read or a sheet of paper to write a letter—all wants are met

at the Sign of the Red Triangle, while the spiritual needs of the men have not been forgotten. Special services have been held, many have signed the war roll, pledging themselves to the service of Jesus Christ, while thousands of Testaments and Gospels have been given to those who wished to have them.

What the Y. M. C. A. has done on a scale of immensity hitherto undreamed of for the men, the Young Women's Christian Association has done in a much smaller way, quietly, but nevertheless effectively, for the vast arousing of Britain's girlhood and womanhood, who, by setting free a man for war service, are "doing their bit" for King and country in various ways.

While not forgetting the social needs of the soldiers, the work of the Soldiers' Christian Association has specially met the spiritual needs of the vast armies which the war has called into being. Besides the S. C. A. huts, which have been built in camps all over this country, there are eight at least in France, and at each and all of them a great work for eternity is going on.

The Army Scripture Readers' Society is an older organization, which, formed in 1852, has done a wonderful work, having the seal of royal approval. Men of mature age who have seen long years of actual service in the army, and proved their Christian character by years of faithful witnessing for Him in the ranks, should surely be useful workers among soldiers, and some sixty are employed as army Scripture readers, spending and being spent in the service of their fellows.

The Church Army and the Salvation Army have both, in addition to their manifold organizations, done much, very much, for the welfare of the soldier—building huts and canteens, arranging for special services, for meals, for reading and writing-rooms, lastly, but by no means least, doing a grand work in alleviating the awful sufferings of British prisoners of war, hundreds of parcels of food and clothing being despatched every week to those unfortunate men in German camps.

Out of the strange new circumstances that are daily bringing the changes in the quiet order of our lives, every opportunity is an opportunity to witness for God.

A city missionary whose work lies among the men of a great British fire brigade tells a wonderful story. One dark night of desperate danger and death a Christian fireman had been called out five times to extinguish fires caused by bombs dropped from a Zeppelin upon "somebody's home" "somewhere." The danger was over at last, and the crowd, to relieve the tension of pent-up feeling, was ready for a laugh and a joke. The fireman, exchanging his heavy helmet for a cloth cap, dropped a paper out of the lining and a rough-looking man shouted out in fun:

"'Ere, look, 'e's dropped a love-letter!"

Standing six feet high, the giant fireman stooped and picked up the paper, saying:

"Aye, aye, mates, it is a love-letter. You can have it, here you are!" Greatly surprised, the laughter of the crowd was hushed, and the fireman went on:

"I'll read what it says!" And slowly and clearly he reads from the paper, the printed invitation to a Gospel service, and underneath the old familiar verse, John iii. 16. "Let me tell you what it means!" went on the fireman, addressing the crowd, who had just escaped from dreadful danger and possible death. "This is God's love-letter, and it is for you, for me and everybody else. That love has done everything for me! When the bombs began falling to-night I was ready for the work. I answered the call and have done my bit. I've been as tough a customer as any of you, but when I came across God's love-letter it pulled me up and changed me, and here I am, to face bombs and fire, because I believe in that love-letter. Now, let me ask you, weren't you in a fright when the bombs began bursting? You need have no real fear if you believe in God's love-letter! I've done, and must get away; you take that letter home and think about it!"

The fireman climbed on his engine, the crowd dispersed. The Gospel message had been given in the darkness of midnight from the lips of a workingman—a message out of the recent horrors of a Zeppelin raid. Has it not been written for all time that God maketh even the wrath of man to praise Him?

Until the clock was actually on the very stroke of that fateful summer midnight, two years and a half ago, when the nations suddenly sprang to arms, the cry went up to God from a myriad hearts for peace—if peace were possible! Instead, God permitted war—war which has drenched half the world in blood and tears. Why were our prayers for peace unheard? Was it because God—who sees the end of all things from the beginning—was giving to us the answer to another long-uttered prayer? For years we had cried to Him to show us how to reach the young manhood of the nation—the manhood that would not listen to a Gospel message, or open the Word of God; the young manhood and young womanhood who cared only for pleasure and were lost to the things of God, sunk in the deadly sleep of utter indifference? God heard that cry and gave us the answer—not in our way, but His!

Those who were the hardest to reach—the young manhood of the nations—are just the ones in whose hands millions of copies of God's own Word have been placed, just the ones who, in the midst of danger and death, have come face to face with the reality of eternal things. Out of the midnight darkness has gone forth the cry: "The time is short. . . . Be ye also ready. . . . Prepare to meet thy God." Those who have spent two crowded years of busy service for the warring nations have one story alike to tell—many, very many, are yielding themselves to Christ and crowning Him King! To Him be all the praise for all the work of witnessing the glory and the victory in God's own Far-Flung Battle-Line!

# Prayer in the Mission Field

“The Weapons of Our Warfare Are Mighty to the Pulling Down of Strongholds?”—2 Corinthians x. 4

BY DR. NORTHCOTE DECK, AOLA, SOLOMON ISLANDS

**I**N a recent battle in Europe a strong position had to be taken. The enemy's lines were so defended by trenches, parapets and barbed wire that any assault, however determined, by whatever number of men, must have failed. However brave the attackers might have been, not a man would have reached the enemy's trenches alive. It was quite impossible for the place to be taken by infantry assault. But the attacking general had collected large numbers of artillery, firing the most powerfully explosive shells. With this excessive strength of massed artillery a continuous fire was kept up for sixty hours on the one objective, until trenches were blown in, palisades thrown down and wire entanglements torn to pieces.

Then, when the artillery had done its work, the waiting troops were at last able to go up “every man straight before him,” and to capture the position with comparatively little loss. What had been absolutely impossible to them before had been made possible by the sustained fire of the artillery.

This is an instructive picture of spiritual warfare. There are positions of the adversary that cannot be stormed or starved. There are defences that are impregnable. There are obstructions which effectually bar the progress of the most devoted members of God's great missionary army. Before such can possibly succeed the sustained and continuous fire of *the artillery of prayer* is necessary. Nothing else can take its place. Nothing will avail till this has done its work.

Too often, in the absence of prevailing prayer, the assault is made and precious lives are sacrificed, time is lost, and all efforts are in vain; not because God is unfaithful, or the servant not devoted, but because the artillery of prayer has been lacking, and no breach has been made in the enemy's defences. Many defeats and tragedies come to mind where, after brave efforts, often for years, teachers have barely escaped with their lives, and where, though bright prospects and brighter hopes once prevailed, nothing now remains but the ruins of little churches, and there is no present prospect of advance.

Why has the assault failed in these places? Why have precious souls been passing out, while the bread of life was at their gates and while in other districts hundreds of heathen are passing from death unto life? Why has God's Word thus apparently failed in its effect after long years of effort? There seems one main answer. These devoted soldiers of the Cross have been leading the assault without adequate sup-

port. Some of them have had to advance almost alone against the entrenchments of the enemy. They have not been sufficiently served by the artillery of prayer. The breach which should have been made with the dynamic power of intercession has not been made.

#### A WAR OF MUNITIONS

This holy war is a war of munitions, and of these there has too often been a tragical shortage. "To your tents, O Israel," has too often been sounded in the Church's ears, while the cry of the great Captain of our Salvation still rings out: "Ye that are the Lord's remembrances, take ye no rest, and give Him no rest" (Is. lxii. 6, R. V.). These wild outposts of God's everlasting empire may rise or fall and pass unnoticed, but I believe that we may find in them vital object lessons in spiritual warfare. Would that the Church at home might learn such lessons, and ensure that no more of God's pioneers in the regions beyond should need to advance to the attack without more adequate support, that no more devoted soldiers of the Cross should need to dash themselves in vain against the Edoms of the enemy. Would that, through the sustained artillery fire of prevailing prayer, the walls might be caused to "fall down flat" that every man might go up straight before him.

For prayer in the Spirit is God's provision for all the perils and problems of the Church. Until the breach is effected, the Church *must* have recourse to prayer. That is the only weapon which may prevail. *It seems to me that the failure of an attack is often more a reflection on the intercessors than on the attackers.* The sooner we realize the all-important function of prayer the sooner we shall learn to put first things first, and to be resolved that, in our lives at least, nothing shall be allowed to usurp its place; and that we will not allow ourselves to be so cumbered with other clamant duties that prayer shall be crowded out.

In England there is a historic body of men known as The Honourable the Artillery Company. Commissions in this brigade have long been coveted and hard to obtain. Their function is the all-important one of breaking down and destroying the enemy's defences. They have their counterpart in God's great army of occupation, which contains a body of saints who have an equally important and essential function to perform. These might well be called the Honourable Company of the Intercessors. Their numbers, alas! are far too small, their ranks too thin. This service, in spite of its honor, is little sought after. For the great bulk of God's children are so short-sighted—indeed, so blind to spiritual warfare—that they cannot follow the flight of the projectiles of prayer nor realize the effect they produce.

Yet God will give the far sight of the seer to those who desire it, that at last we may realize the function and the urgency of prevailing prayer. This work of breaking down the walls and effecting a breach has got to be done. It is going to be done. But is it going to be done



by you? All cannot be great preachers or teachers. *But I do not see anything in God's Word that would prevent the humblest saint or the simplest believer from becoming a great intercessor.* George Muller was raised up by God to be, not an *exception*, but an *example*. Intercession may be hidden service, yet it is none the less effective, none the less honorable. It is a service, too, with which many might be trusted, for it does not expose us to the deadly chill of popularity and applause. *How often we ask for power from God that we might do greater things, and He needs to give us weakness that we might do better things!* Here is a service worthy of the highest or the humblest. Recruits are needed, never so much as to-day!

#### PRACTICAL PRAYING

Speaking as a learner to other learners, the best way to become a true intercessor, to learn to pray really, is to do it; to make a definite and sober beginning. We need not be so much concerned at first about knowing how to pray. We need to be intensely concerned about giving God a chance to teach us how to pray. Being then convinced that prayer is the greatest essential to holy living and effective ministry, it will be found a great help to make a covenant with God, that by His grace and as far as He enables we will devote a certain definite time each day to waiting on Him in intercession. As has been recently said, "God's acquaintance is not learned by pop calls," though that is all that many give Him. To know God, to have power with God, time is needed. Throughout the Word of God the greatest emphasis is laid upon waiting. There is something particularly healthful to the soul, and specially effective with God, in waiting. Short prayers have power mainly because of the long seasons of waiting that have preceded them.

*If we are (or think we are) too busy to wait, then we must at once abandon the most effective service of the soul for God.* Such waiting may be found toilsome at first; persisted in, it becomes a passion.

The one paramount essential, however, to power in prayer is, of course, and must always be, the enduement of the Spirit. However He may come in fullness; whether like a slowly rising tide in the surrendered soul, or, as with many of us, after long years of bitter wandering, through a single act of faith and a revolutionizing experience, more resembling the sudden change in the disciples at Pentecost; however He may come, He *must* be in charge. He must be, not Guest but Guide, not on the threshold but on the throne. With His enabling we shall have repeated the experience of the disciples—"When they had prayed the place was shaken where they were assembled, and they were all filled with the Holy Ghost." Then indeed shall we pray effectively; then indeed shall our weapons become mighty to the pulling down of strongholds, for He is the first prerequisite to prevailing power in prayer.

# A Woman's Escape from Turkey

*This story of this missionary's escape from the land of the Turk has a vital interest, especially in view of the fact that there are about 2,000 Americans in Turkey who may be in difficulties in case of war with Germany. For obvious reasons the name of the Author is not given.—EDITOR.*

GETTING out of Turkey, especially out of the most interior part of Turkey, is no small problem even in normal times, and in war times it truly seems next to impossible. Contrast the ease with which a man in New York may make a sudden decision to go to Chicago, throw a few necessary articles into his bag and start on the long journey, made short by electricity and steam, with the difficulties of a journey in the land of the Turk, as pictured in the following story. In America you pay three cents a mile and try not to complain too bitterly of the discomforts of the journey. How would it seem to pay fifteen cents a mile for the transportation of yourself and your steamer trunk and to spend fifteen days or more covering a distance of about two hundred and seventy miles! Luxurious travelers in America, "count your blessings, name them one by one."

Our journey was divided into two distinct parts: the first from Ba to Beirut, from November 15th to December 14th, only one day of it being by rail; and the second from Beirut to America, from June 23d to July 25th, all but twelve hours being by train or steamer. The first difficulty in both parts of our journey was that of getting government permission to go. In each case the application waited over two weeks before the permission was granted. Not only a written Turkish permit was necessary, but an American passport; and for crossing Europe we had to have our passports viséed by the consuls representing each country to be crossed. For each visé we spent much time and patience and about one dollar in cash. A letter, written in Turkish and signed by Jemal Pasha, the "king" of Syria, recommending that our party be allowed to use military trains, etc., was without doubt the cause of our getting quickly and safely to Constantinople, and for this we have to thank our influential friends in Beirut. A second difficulty was that of finding means of transportation. It took several days and careful management finally to secure the vehicles with which we traveled from S——. All respectable horses had long since been commandeered by the government, and most of the professional drivers had been sent off to the front as soldiers. Of the spring wagons, without seats, in which we usually travel, only one was to be found, and that was furnished with horses too small and wretched for military use, even as pack animals, and with a drunken driver, whose one ambition was to compel those poor horses to go a little faster than they were

able. This wagon carted one family—a father, mother, and two babies. Next we engaged an ancient and decrepit landau, in which three ladies rode, so packed in with bundles and baskets that they dared not move lest they lose out their precious provisions for the journey. A springless wagon was also secured, with a skeleton of a cover, over which was thrown a bit of carpet and, when it rained, a piece of oiled canvas; in this wagon another family of four rode. And for our trunks we had another springless wagon, wholly uncovered. A third difficulty was in the matter of food and drink along the way. We could, and did, carry along with us practically all the food we ate, but a party of eleven cannot carry a fifteen days' supply of drinking water. On the road going to Beirut we were traveling in the wake of the deported Armenians,



ONE MEANS OF RAPID TRANSIT FOR THE MISSIONARY

and we did not dare to drink the water from springs and wells along the way unless it had been boiled for twenty minutes at least. It was as if we were traveling constantly through a cemetery where not half of the bodies had been buried. In the Turkish villages through which we passed we found sickness and death very prevalent, undoubtedly caused by the use of water which was not fit to drink. Whole villages depended for their drinking water upon wells into which, they told us, Armenian women had thrown themselves in their despair. And between Beirut and Constantinople the numerous cases of cholera, typhoid, and other diseases among the soldiers on and near our route made it unsafe to drink a drop of unboiled water. Our solution of the problem there was to get boiling water from the engine of our train, whenever we could, add sufficient tea to conceal any apparent impurities, and drink it either hot or cold.

Our journey from S—— to Beirut was a memorable one. It was a time when law and order seemed to have been forgotten, and no redress for anyone could be expected and no human help depended upon in case of attack. We were supposedly traveling with police escort, but of the five mounted police requested, only two started out with us, and that number soon dwindled to one. These guards would travel along with us for only a few hours, then disappear. Generally



TURKISH ZABTIEH

another would join us after a short time to take the place of the previous man. Sometimes we were much delayed by having to wait for our guard, for it did not seem safe to go on without one. After spending a day or two in one large city, we started early, with the assurance that our guard would be waiting for us at the city gate. But no guard was there, and after sitting in our wagons for three long hours, one of our number went back to the police headquarters to hunt up our man. At one stopping place we were plainly told that there was no guard for us, because they were all off on looting expeditions. Before morning, however, some of them returned and we were able to have one to "protect" us! We traveled eight or ten hours a day and had to put up with whatever accommodations we found for the nights. Several times the so-called rooms offered us were human pig-pens, and we were obliged to set up our beds out

under the stars or stay in our wagons all night long. It was not easy, after riding all day through a veritable battlefield, where the contest was entirely one-sided and the slain were our fellow Christians, to close our eyes in sleep on an open flat roof, easily accessible from the ground. But even there we could both lay us down and sleep, for the Lord made us to dwell in safety. All along our way were signs of cruelty and murder, and we even saw the ending of an innocent life at the hands of cruel men. Was it not a marvel that we were not molested from the beginning of our journey to the end? We constantly felt that the ninety-first Psalm was being fulfilled in our case.

At one place we left the direct road and took a less frequented

one in order to visit our friends in a mission station. A steady rain demoralized the already degenerate road, one wagon wheel went to smash and the wretched horses were almost exhausted. Some of us had to walk through mud and water for about five miles to reach our destination; and then at the entrance to the city we were made to wait for four hours, shivering in the December wind, because the quarantine doctor's permission was necessary for us to enter. If our good missionary doctor had not heard of our predicament and secured the necessary permit from the quarantine doctor (without examination) and come after us with a lantern, we would probably have been obliged to spend the night there. We were thankful enough a little later to find ourselves in good, clean, wholesome American homes, where we could stay for a few days and recover from the hard experiences we had been through. One never realizes more the blessings of an American home than at the end of such a journey.



IN A KHAN YARD, WHERE THE MISSIONARY STOPPED

Our purpose in going to Beirut was to be able to go aboard an American man-of-war and sail toward our homeland. But during the next six months no steamer entered that port, where in normal times steamers are coming almost every day. Finally, in June, after the close of the school year, a party of adults started on the long overland journey to Denmark. Only adults in good physical condition could take that journey, because of its privations and exposures to fatigue and disease. Most of the way there were railroads, but there were no such luxuries as sleeping cars nor, as far as Constantinople, dining cars.

And, since the Amanus and the Taurus mountains between Aleppo and Konia have not yet been tunneled, we were obliged to leave the train, using other means of transportation over the mountain passes. We considered ourselves fortunate to be able to ride in military automobile trucks, springless and seatless, but more or less speedy. The roads were thick with the dust of the dry season. In lieu of seats, we tried to use our dress-suit cases and shawl bundles, but at every bounce these seats would be dislocated, and we often found ourselves on the hard floor of the truck.

At the end of the second of these rides we were informed that the filthy floor of the railroad station was the only place available for us to stay till time for our train, thirty-six hours later. We appealed to the German commander of the military camp for a tent. He was courteous, but replied that there was none available. Then, pointing to an officer's restaurant, he said: "Go and ask the man who keeps that place." With a prayer for help we approached the shack, noisy with Turkish soldiers. "We are American missionaries," I explained, "on our way out of the country, and must spend the night here. Can you provide us a fit lodging?" His reply was like water to our thirsty souls. "I, too, am a missionary," he said in German, "and was forced to leave my field in Africa. So we gladly make you very welcome to the best we can offer for the night." He provided us with two rooms in his unfinished house, where the doors and windows were not yet in, and our heels sunk into the wet mud floors. But this was a palace compared to the station, with its publicity and its filth, and we thanked God for the shelter.

When we reached Constantinople, after a most strenuous journey of one week from Beirut, we were informed that the through train, called the "Balkanzug," was out of the question for us, as we were neither invalids nor children. So we set about getting the necessary papers and small money of various denominations and bank checks for our journey. By dint of unwearying perseverance we astonished all our friends by succeeding in getting off on a way train, the second morning after our arrival. That train carried us through Bulgaria to a point on the Danube, where we took steamer for an all-day ride up the river to a place in Austria, where we again took the train.

Those who have traveled in Europe know what a nuisance the customs regulations are, and how difficult it is to get back into trunk or suit-case the things that have been pulled out by the officials in their vain search for something contraband. We were searched at every frontier, not only our baggage, but our persons. Once we were examined by a doctor to see that there was no rash or eruption on us. And several times the examiners looked over each garment, separately, to persuade themselves that there was nothing concealed in, or on, the garments. The soles of our feet, the roofs of our mouths, and the coils of our hair were objects of special investigation. We were

relieved of every book and every paper, except our passports, and, after much discussion and consultation, our drafts, with which we were to pay for our passage to America. Our Bibles were placed on a shelf, with the remark, "You give these to the Red Cross."

Except for the brusque and severe treatment which we received in these places of examination, we met with uniform courtesy and kindness. We saw signs of the war—soldiers and officers everywhere, wounded and maimed men, women in widows' weeds, and many women in kinds of work which are generally considered men's work—and there was a certain strain and stress in the atmosphere which was wearing to the nerves.



SOME REPRESENTATIVES OF ASIATIC TURKEY

It was a real joy to go aboard our steamer and feel that that was the last stage in our journey. For us, who had seen a bed only six of the fifteen nights of our land journey, the complete rest of an ocean voyage was delightful.

There are blessings in a journey like this: the blessing of getting out of such a land as Turkey; the wonderful blessing of coming into a land like America; and especially the blessing of realizing that it was God's hand that led all the way.

# A Continental Program for South America

BY THE REV. SAMUEL GUY INMAN, NEW YORK,

Executive Secretary of the Committee on Cooperation in Latin America

**M**ISSIONARY statesmanship to-day is thinking in terms of continents. This has never been better illustrated than by the remarkable document recently prepared by the deputation holding regional conferences, following the Panama Congress, in the four great centers of South America—Lima, Santiago, Buenos Aires, and Rio de Janeiro.

The deputation which sailed from Panama was composed of some twenty well-known Christian leaders, representing practically all the American mission boards doing work in South America. From one to two weeks were spent in each center studying the problems with the Church leaders. Each conference made out a set of findings dealing with local problems, all agreeing on:

1. The need of a division of territorial responsibility;
2. A common name for the Evangelical Church;
3. A union of effort in production of literature;
4. United effort in the education of a native ministry;
5. The appointment of permanent committees to continue the work begun by the conferences.

Aside from these pronouncements drawn up by the forces on the field, the deputation from North America, under the chairmanship of the Rev. A. Woodruff Halsey, D.D., met recently at the College of Missions and drew up a remarkable set of findings which mapped out a cooperative missionary program for the whole continent. Dr. John R. Mott says of them:

"These findings constitute a remarkable statement. I have had to give not a little attention to similar activities in different parts of the world, and I am constrained to regard what you have done as the finest example of this kind with which I am familiar."

Dr. Jose C. Rodriguez, editor of the *Jornal de Comercio* of Rio de Janeiro and one of the most influential men in South America, says:

"You have here admirably condensed the conclusions arrived at, as to Latin American Christian needs, by the most devoted and intelligent investigators of that vast field. While we are now being visited by great numbers of commercial, financial, and other committees, your Committee on Cooperation are fully alive to the primary necessities of our people; they want not a business intercourse wherefrom they will increase their own wealth, but they strive to have us come to Christ and to keep ourselves all profit from it."

The most profound conviction of the deputation is concerning



South America as a needy missionary field. Business men and board secretaries alike, who before had seen only the Oriental fields, came back with the conviction that South America is one of the greatest mission fields on earth.

#### NEGLECTED AND UNOCCUPIED AREAS

The first section of the Findings deals with the paucity of evangelical work as compared with the great need. The field is divided according to the extent to which it is occupied by evangelical missionaries.

I. UNOCCUPIED AREAS include: *The Republic of Ecuador*, with a population of more than 1,500,000. Though there are five or six independent missionaries in the country, none of the larger and well-organized boards of missions are represented. The country enjoys religious liberty. The spirit of modern progress and development is being awakened and foreign capital and enterprise are being invested in the country.

*The northern half of Peru*, with a population of 2,000,000.

*Bolivia*, with a population of nearly 2,500,000, is an unoccupied territory, with the exception of three centers—La Paz, Cochabamba, and Oruro—and two or three industrial farms among the Indians.

The great area of the *Argentine Provinces of Misiones, Corrientes, and Entre Rios*, lying north of Buenos Aires and between the rivers Paran and Uruguay, with a population of three-quarters of a million.

*The Republic of Paraguay*, with a population of about 800,000, an unoccupied field, save for some work among the Indians and activities recently begun by the Salvation Army.

In *Brazil* mission work has been limited to the southern section and the coast cities, leaving more than three-quarters of the entire area of a country larger than the United States and with a population of 22,000,000 altogether untouched.

II. INADEQUATELY OCCUPIED AREAS include: *The southern half of Peru*, with a population of 2,000,000, is *very* inadequately occupied. At Lima, the capital city of 300,000 inhabitants, is located the famous University of San Marcos, antedating the founding of Harvard University by a century. The present evangelical missionary force in Peru comprises a mere handful of workers, only one of whom has been on the field more than six years. This force needs to be greatly enlarged.

*The Republic of Chile*, with 4,000,000 inhabitants, has been generally considered, and rightly, the best occupied territory of South America, but our deputation found it to be in need of large reinforcements. Most of the small force now in this field is at work in the central part of the country.

*The southern half of Argentina*, with the exception of the Province of Buenos Aires, is practically unoccupied. The area west of the

Paraná River and extending through the central and northern parts of the country is partially occupied. The deputation believes there is no call for new societies to enter Argentina, provided existing societies greatly reenforce their work and adjust their territory so as adequately to occupy this rich and rapidly developing country.

*Uruguay* was found to be the most Latin of the South American republics. Free from racial and international problems, it is making steady and rapid progress in the solution of educational and social questions common to all the republics. With comparatively small effort a strong and thoroughly representative national church has been established. In this important country there are very few missionaries, all but three of whom are engaged in educational and Y. M. C. A. work.

#### THE INDIANS OF SOUTH AMERICA

A small but excellent work is being done by two or three European and Australasian societies among the Indians, but no North American society has yet included in its program any work for the uncouthed millions of these aborigines who are still living in primitive or in slightly modified paganism. Here is a challenge to every mission board to take its share in pioneer evangelism among non-Christian peoples.

#### NEEDS OF THE CHURCH IN THE FIELD

The deputation was profoundly convinced that the North American Christians, through their mission boards, must also form a much larger program for the work already established. The liberalizing movements of education, of politics, of international commerce, and of social reform are presenting to the Evangelical Church most wonderful opportunities. While in some places notable results have been attained, a hesitant policy by the boards, due to a lack of interest on the part of the home churches, the pathetically inadequate facilities for training a native ministry, a failure to impress the social message of the Gospel, the lack of dignified and adequate church buildings, and too little cooperation among the various forces at work, are causing the forces to fail to enter in these great open doors as they should.

A deep feeling is expressed that the time is ripe for all the evangelical forces on the field to undertake, with the cooperation of the boards, a thoroughgoing reconstruction of their work, keeping in view in a large-minded way the great common ends of all missionary endeavor. South America has come to the psychological and providential moment for Christian evangelization. For the Church in this field to keep unchanged the methods and standards and type of administration which have obtained in the past would be disobedience to the heavenly vision vouchsafed at Panama and at the Regional Conferences.

For the more rapid development of the Church the following needs are particularly stressed:

*Increased Responsibilities of National Churches.*—"The deputation is convinced that it is neither possible nor desirable to delay further the commitment of greatly increased responsibilities to the national churches for their own administration. In all the countries where a substantial work exists there is a considerable body of sentiment favorable to the recognition of greater autonomy for the Church in the field. In Brazil, Argentina, Uruguay, and Chile this sentiment might fairly be described as clamorous."

"Urgent as is the need of wisely encouraging the development of the churches under the direction of independence and self-support, the deputation holds that it is equally important to guide them into the unity which Christ prayed that His followers might ever possess. Our observations convince us that denominational divisions have been a great handicap to the growth of the Christian Church in South America. The members of the deputation cannot be true to their own consciences and fail to take high ground as to the sinfulness of further developing these Latin churches along lines of Anglo-Saxon Protestant denominationalism. We believe that if there must be divisions among them—which God forbid!—they should be divisions growing out of issues which are vital to the churches themselves, not the unmeaning divisions imposed upon them by our denominational propaganda."

*The Training of a Native Ministry.*—It became a strong conviction in the minds of the deputation that a trained, competent national ministry is one of the most urgent needs of the evangelical movement in each of the South American republics. The limitations of a foreign missionary are obvious. Only as evangelical leaders are raised from within the national life can we hope in any adequate way to reach large numbers of individuals with the Gospel, or to release and control those forces whose cooperation will reconstruct the social order. It is evident, therefore, that increased stress should be laid upon a program for the equipment of Christian leaders. The deputation worked out a careful recommendation that three union theological institutions for the training of Christian workers be established at Lima, Peru, Santiago, Chile, and some Brazilian city, and an international union theological seminary be established at Montevideo to offer advanced training of a character equal to that afforded by the best theological seminaries of North America.

#### THE MISSIONARIES AND THE MESSAGE NEEDED

In regard to the missionaries needed for South America, the deputation placed great stress upon the fact that, in addition to having a thorough technical equipment such as that outlined by the Board of Missionary Preparation, they should be men and women of broad culture, accustomed to move in refined society and possessed of the diplomatic temperament.

On account of the cost of living in most countries of South America being exceptionally high, the mission boards are requested to consider the question of a readjustment of salaries and allowances.

After seeing the mission work at first hand, the deputation found itself in full sympathy with and desired to reaffirm the positions taken by the report of the Panama Congress on Message and Method, which advised the constant maintenance of a positive, constructive, sympathetic attitude in all departments of work. Several methods are suggested to secure a wider hearing for the Gospel.

*Evangelistic and Apologetic Lectureships.*—There are multitudes in South America whose intellectual attitude toward evangelical Christianity makes it impossible for them to be reached by the present missionary activities. It is the judgment of the deputation that an effective means of bringing the Gospel message to the attention of this large and influential class, whom it is difficult to bring into the church services, would be the presentation of Christian truth by means of lectures in theatres or other public halls. The Committee on Cooperation in Latin America was asked to enlist foreign and local leaders who, under their general supervision and in cooperation with the regional committees in South America, could be set apart periodically or permanently for this public ministry.

*Individual Evangelism.*—We are persuaded that, perhaps as with no other people, the method of private presentation of the Gospel by individual to individual should be especially emphasized in South America.

*Institutional Work.*—There was found to be a lack, in both the Roman Catholic and the Evangelical churches, of agencies and institutions aiming to express the Christian spirit by ministering in practical ways to the community life of the different classes of people. The extension of the Young Men's and the Young Women's Christian Associations' work to other centers is urged, and also the establishment of institutional churches in the larger cities on the order of the People's Central Institute in Rio de Janeiro.

The deputation was also impressed with the strategic importance of the government universities of South America. These institutions, few in number, are educating the future leaders of every department of thought and activity in their respective republics. While providing an excellent intellectual training, these universities have as a rule not concerned themselves with the larger problem of character building, and the nature and spirit of their philosophical and scientific instruction have been such as to discredit religion and to force the students into an unbelieving or antagonistic position. It is suggested that the mission boards now operating in South America divide among them the fifteen or sixteen chief student centers, agreeing to set aside in each center at least one pastor who shall give his whole time to regular evangelistic

work for students and who shall be provided with a church edifice and such other equipment as may be adequate for this important task.

*Sunday-schools and Education.*—We believe that the value of the Sunday-school as a recruiting and educative agency in South America should be emphasized, that the recent appointment of a continental Sunday-school secretary is a step forward, that it should be supplemented as soon as possible by the appointment of two other secretaries, one to work on the west coast, the other in Brazil.

Some of the most valuable findings refer to education. The establishment of evangelical primary schools is encouraged where the government provision is inadequate or unsatisfactory, and it is urged that the standard of these schools should in every case equal or surpass the government standard, the teachers being able to give elementary instruction not only to the pupils, but to their families, in sanitation, personal hygiene, and care of children.

An increasing demand for the standardization of secondary schools is recognized, as is also the demand for an improvement in dormitories, which should not be inferior in comfort and sanitation. Laboratories, gymnasiums, and general classroom equipment must stand comparison with those provided by the government. Teachers must measure up to the level of the government teachers.

The necessity for meeting these demands emphasizes as fundamental the need that the evangelical denominations cooperate in their educational work, as none of them is strong enough single-handed to meet the situation.

If together they could adequately equip and man one secondary school in each republic, that would lead in the secondary education of the nation, evangelical Christianity would be sensibly advanced.

In several countries it did not seem wise to attempt the establishment of normal schools to compete with government institutions, but to seek a Christian influence over the future teachers by means of hostels provided for them near the institutions they attend. It is recommended that this experiment be made in Santiago and in Buenos Aires, by particular or cooperating denominations in rented quarters, or by the Young Men's and the Young Women's Christian Associations.

In Peru, however, the establishment of an interdenominational school at Lima is strongly urged, in which shall be offered instruction from the kindergarten through the normal course, in the belief that such an institution would hold a vital place in the development of evangelistic work in Peru.

It is rather surprising to have the deputation say that efforts to establish Christian universities in South America are not practicable at the present time. The expense would be so enormous that it is better to foster less pretentious secondary schools and federate these along the lines of the present movement toward the coordination of the four

higher evangelical schools of Brazil—Lavras, Mackenzie, Granbery, and the Baptist College at Rio de Janeiro.

In view of the imperative demands of the educational situation, and of the need for an adequate literature, the deputation recommended that the Committee on Cooperation in Latin America seek two associate secretaries to work under its direction, one to give his time to evangelical education in South America and the other to literature in all of Latin America.

They also urge that the executive secretary of the committee make a trip to South America at the earliest possible time to confer with regional committees, which each conference appointed to continue its work, and to study minutely the problems on the field.

The Committee on Cooperation has already passed on several of these recommendations and is now seeking the right men for the two secretaryships. It has requested the executive secretary to make a visit to South America, lasting some six months, beginning in the spring of 1917.

The mission boards are taking a profound interest in their continental program, and a number of them have already voted to set aside definite workers and funds for carrying out the plans.

NOTE.—At the annual meeting of the Committee on January 8th, Dr. G. B. Winton, the author of "Mexico To-day," and closely identified with the production of evangelical literature in Spanish for many years, was elected as Editorial Secretary. Dr. W. E. Browning, director of the "Instituto Inglés" of Santiago, Chile, one of the best known missionary educators in South America, was elected as Educational Secretary for that continent. The Southern Methodist and Northern Presbyterian Foreign Boards, respectively, will allocate these men to this service.



A STREET IN LIMA, PERU ON A FESTIVAL DAY

# Rev. W. A. P. Martin, D. D., of China

BY THE REV. ARTHUR J. BROWN, D.D., LL.D.

THE death of the Rev. William Alexander Parsons Martin, D.D., LL.D., marks the passing of one of the last of the great pioneer missionaries of the modern Church. The life and work of that remarkable man deserve larger consideration than it is possible to give within the brief limits of this sketch. I can only epitomize a few of the essential facts and express the hope that someone will in due time write a volume which will be an appropriate addition to the great missionary biographies of the Church. Born in Lavonia, Indiana, April 10, 1827, educated at the University of Indiana (class of 1846) and at the Theological Seminary in New Albany, Indiana (afterward removed to Chicago and named McCormick Seminary), he died in Peking, China, December 17, 1916, well advanced in his ninetieth year—the senior in age and continuous service of all the foreigners resident in China. It is difficult for Christians of this generation to realize the vastness of the change which has taken place within the period of a single lifetime. When Mr. Martin and his young wife were appointed missionaries to China by the Presbyterian Board of Foreign



W. A. P. MARTIN

Missions, January 29, 1849, conditions were so different from those which now prevail that they seem to belong to a far-off era. The young couple—for Martin was then only twenty-two years of age and had just been married to Miss Jane Vansant, of Philadelphia—sailed November 23, 1849. The small ship was over four months in making

her tedious way to port. When the missionaries, somewhat battered by the experience, landed April 10, 1850, they found a China still under the sway of age-old customs and superstitions, and almost wholly uninfluenced by the movements of the modern world. The Chinese knew little about foreigners, and that little was so unfavorable that they regarded the few white men they saw with suspicion and often with open antagonism and contempt. There were no foreign legations in Peking, the capital, until 1861, and, if we exclude three old treaties between Russia and China in 1689, 1720 and 1727, respectively, the first modern treaty was the Treaty of Nanking with England in 1842, the first one with the United States being two years later. Only five of China's cities had been opened as ports by the Treaty of Nanking—Nanking, Shanghai, Amoy, Canton and Foochow. The interior was almost as unknown to the outside world and almost as inaccessible as when, in 1552, the dying Xavier had cried: "O Rock, Rock, when wilt thou open!"

Missionary work was in its infancy—a small, obscure movement, deemed of no consequence except as a nuisance when an occasional missionary had to be protected from violence on account of his citizenship in a western nation. When Martin was seven years old, there were only three Protestant Christians in the Empire. Ten years later there were only six, and when he arrived in 1850 there were less than three hundred. The report of the Presbyterian Board for that year (1850) shows only three stations in all China, with twenty-four missionaries, including wives, a total expenditure of but \$18,000 and no Chinese communicants. Missionaries and supporters of to-day, who feel that progress has been slow, may be encouraged by the contrast with the present facts. Dr. Martin's Board reports ten times as many new baptisms last year as there were Protestant Christians of all communions in China when Dr. Martin arrived in 1850, and the Board's appropriations for China were forty times as much as the Board's appropriations in 1850.

And this is only a part of the mighty work of God in China to-day, which, as conducted by all Protestant communions, is now represented by 5,338 foreign missionaries, 20,460 Chinese ministers, teachers and evangelists, 6,716 stations and out-stations, 4,748 primary schools, 902 academies, colleges and industrial, medical, nurses' and normal schools, 330 hospitals, 76 special institutions, such as orphanages, leper asylums, homes for untainted children of lepers, boarding schools for the blind and for deaf mutes, rescue homes for fallen women, opium refuges, industrial homes and an asylum for the insane, 3,880 churches with 330,926 members, a Christian community of 750,000, and property valued at millions of dollars, all this not including the missions of the Roman Catholic Church. Surely we may thank God and take courage. Such statistics are not dry, but are vibrant with the life of Christ.

The young missionary applied himself not only to the Chinese lan-



guage but to the study of Chinese history, literature, art and customs. Dr. Arthur H. Smith, of the American Board Mission, has observed that "his early school preparation was what would not be thought patchwork and casual, yet by using it to its limit he got more out of it than



PRESIDENT MARTIN AND THE FACULTY OF THE CHINESE IMPERIAL UNIVERSITY

(From "The Lore of Cathay," published by Fleming H. Revell Co.)

most young men from the far better advantages of to-day." He speedily won such recognition as an expert that, when the diplomatic representatives of western nations began the negotiations with China which culminated in the Treaty of Tientsin in 1858, Mr. Martin, although

only thirty-one years of age, was called upon to assist the famous Rev. Dr. S. Wells Williams as interpreter and adviser of the United States Minister, the Honorable William B. Reed. During all the long and difficult discussions which these negotiations involved, Mr. Martin was closely in the confidence of Mr. Reed, and he and Dr. Williams deserve no small share of the credit for that epoch-making treaty, which was successively signed by Russia, the United States, England and France, and which really opened China to the modern world and marked the beginning of the great movement for the regeneration and reconstruction of China.

In 1863 the Presbyterian Board opened a station in Peking, and he was transferred to that city from Ningpo. He did not obtrude his opinion in political matters, but it was sought on so many important questions that he became an unofficial and confidential adviser of the American Legation. His fame grew among the Chinese as well as in the diplomatic world, and in 1868 the Emperor asked him to organize the International Law and Language School in Peking, called the Tung-Wen College. That the Chinese Government, with all its pride and exclusiveness and veneration for years, should have turned to a foreign missionary forty-one years of age to train its own young men for its highest posts is a remarkable testimony to the absolute confidence which the Chinese authorities had formed in his ability and trustworthiness. Missionaries are seldom willing to leave their distinctively missionary work to accept government service; but this opportunity was deemed so exceptional that there was universal concurrence of opinion that he should not refuse it. He therefore resigned as a member of the Presbyterian Mission and entered upon his responsible duties under the Government. This college has been well called "the first little rill from which the refreshing waters of western learning trickled into the minds of the coming statesmen of China." In "The Lore of Cathay" he wrote that he began with a class of boys, ten in number, who were studying English. In after years he wrote: "Our students, who went abroad in connection with embassies, were some of them interpreters, some secretaries, some consuls and vice-consuls, while one or two even rose to the dignity of minister plenipotentiary: notably was this the case with Mr. Ching Chang, late minister to France. The late Marquis Tseng, minister to England, though not a student of the college, took private lessons from me."

When, in 1898, the Government founded the Imperial University of China, Dr. Martin was called to the presidency. But the high hopes that were cherished for this institution were shattered by the Boxer uprising of 1900. This tragedy was a peculiarly trying experience for Dr. Martin. He might have been justified in assuming that the prestige of his services for the Chinese would exempt him from the fury of that unhappy period. But the frenzy of the Boxers against foreigners knew no distinctions, and even Dr. Martin and the all-pow-

erful Inspector of Imperial Maritime Customs, Sir Robert Hart, were forced to take refuge with other foreigners in the British Legation. His laborious and valiant participation in the toils and dangers of the siege were gratefully recognized, and his photograph, with a rifle slung over his shoulder, appears as the frontispiece of his graphic book on the siege.



DR. MARTIN AND SOME OF HIS STUDENTS  
 (From "The Lore of Cathay," published by Fleming H. Revell Co.)

After the Boxer outbreak had been quelled he returned to America for much-needed rest. He was then in his seventy-fourth year, and might fairly have considered his active life-work done. But he was still in vigorous health and with his extraordinary mental powers unabated. The Chinese, now in saner mood, again turned to their wise and faith-

ful friend of many years and begged him to return to China. Among several offers he chose that from the great Viceroy Chang Chih-tung to take the presidency of the new government university at Wuchang for a period of three years and to instruct the junior officials of his viceroyalty in international law. After fulfilling this engagement he again returned to America, this time to ask the Presbyterian Board to reappoint him to Peking, where he said: "New openings for usefulness in connection with a union mission college are beckoning me forward. While I can do such work I am too young to quit the field." A characteristically noble utterance, this, by a man then seventy-eight years of age, and its unselfishness appeared in his refusal to accept any salary. The Board gladly made him an honorary member of the North China Mission, and he promptly sailed for Peking, happy as a youth in the thought that he was to close his manhood's life, as he had begun it, as a missionary. The Chinese Government again availed itself of his ripe experience and expert knowledge of international law by seeking his advice in several disputes with European powers. When I saw him in Peking in 1909, the son of Yuan Shih Kai, afterward the famous President of the Chinese Republic, was coming regularly three times a week to Dr. Martin's residence to receive special instruction in political economy and international law.

This many-sided man was keenly interested in scientific discoveries and inventions as well as in the problems of education and government. Nothing escaped his alert mind. When the telegraph was coming into general use in the West, he secured a set of instruments, installed them in his study, learned how to operate them, and then invited some of the highest government officials to see the working of the new wonder. They did so, and listened with unconcealed wonder and awe to his illustrated lecture. When he urged them to adopt the telegraph for China, one of the dignitaries replied that China had gotten along four thousand years without the telegraph and did not need it now. Within a few years, however, the telegraph was established, not only in the capital but in all the principal centers of the Empire, including the one hundred and eighty-one prefectural cities.

Dr. Martin was probably more familiar with China than any other foreigner of his generation, and perhaps than any single Chinese. He said in his book on "The Awakening of China": "To more than half of the provinces I can offer myself as a guide. I spent ten years at Ningpo and one year at Shanghai, both on the southern seacoast. At the northern capital I spent forty years; and I have recently passed three years at Wuchang, on the banks of the Yang-tse Kiang, a special coign of vantage for the study of central China. While residing in the above-mentioned foci it was my privilege to visit six other provinces, some of them more than once, thus gaining a personal acquaintance with ten out of the eighteen provinces and being enabled to gather valuable information at first hand."

As an author he was prolific. In addition to hundreds of newspaper and magazine articles, he published the following volumes in English: "Hanlin Papers," "The Analytical Reader" (English and Chinese), "The Lore of Cathay," "The Siege in Peking," "A Cycle of Cathay," "Chinese Legends and Other Poems," "The Awakening of China and the Chinese—Their Education, Philosophy and Letters." In addition to these books, Dr. Martin published many in the Chinese language. I do not have a complete list, but among the titles are the following: "Evidences of Christianity," "History of Greece," "History of Rome," "Three Principles—International Law, Geography, Arithmetic," and "National Philosophy." These books have had a wide circulation and great influence. One or more of them are to be found in every well-stocked public library in America and Great Britain. The volumes in Chinese are read all over China, and some of them have been translated into Japanese and Korean. The Christian Literature Committee reported at the China Centennial Conference in Shanghai that Dr. Martin's "Evidences of Christianity" has received the most votes as "the best single book" published in Chinese.

Honors in abundance were showered upon this eminent missionary. The degree of Doctor of Divinity was conferred upon him by Lafayette College in 1860, and the degree of Doctor of Laws by New York University in 1870 and by Princeton University in 1899. He was elected a member de l'Institut de Droit International, and de la Société de la Legislation Comparé. In China, the Imperial Government made him a Mandarin of the Third Class in 1885 and of the Second Class in 1898. A writer in *The Outlook* of August 24, 1907, said: "If the question were asked: 'Who are the most remarkable two foreigners in China to-day?' there would be but one response—it would be 'Sir Robert Hart and Dr. Martin.' In several respects the two careers have been parallel. Both have been resident in China for more than half a century; both have mastered Chinese, which has been wittily described as 'not a language but an oculage'; both have practically made themselves necessary to the Chinese Government, the former in the administration of the maritime customs, the latter as adviser on questions of international law; both have survived the heart-breaking experiences of the siege in Peking; and both have received exceptional honors at the hands of the Chinese Emperor."

Dr. Martin's family life was very happy. His wife was his devoted companion and helpmeet until her death in 1893. In 1894 he dedicated his little book, entitled "Chinese Legends and Other Poems," as follows: "To the Memory of My Wife, Whose Love Made Life a Poem, and Whose Presence was a Constant Inspiration." Two sons were born to them, both of whom became prominent in America.

He retained his remarkable physical and mental powers far beyond the usual period of active life. On his eightieth birthday he rode a donkey two hours to the Western Hills, proceeded on foot a thousand feet

to the summit, walked down, rode back to the city, received many callers, foreign and Chinese, with congratulatory greetings, after dinner made a social call on some missionary friends a mile from his own house, chatted vivaciously with them, and then returned to his home apparently unwearied.

It would be difficult to over-estimate the value of his services. Dr. Arthur H. Smith, in an article entitled "The Nestor of Protestant Missions in China," wrote in 1910: "At some perhaps distant day the Chinese will begin to get an idea of what it means to have a scholar of the West give the whole of a long and fruitful life to China for no other reward than the service of man and the glory of God. When the American traveler, Bayard Taylor, had an interview with Alexander Von Humboldt, then advanced in years, the great German savant remarked sadly: 'You see before you a ruin!' 'No,' said Taylor, 'not a ruin, but a pyramid!' Dr. William A. P. Martin is a 'pyramid,' with the widest base and the highest peak that was ever seen in the ranks of at least American missionaries in China."

Eminent as Dr. Martin was as a scholar, an educator, an author, and an authority on China and on international law, it was as a missionary that he most desired to be known. He went to China as a missionary. He brought the missionary motive into all his numerous and varied activities. In the service of the Chinese Government, as much as a member of a mission, he never permitted his allegiance to Christ to be obscured. By voice and pen and daily life Christ was "all and in all."

One speaks of the passing of such a man with sorrow indeed that he has gone from our sight, but also with solemn pride and rejoicing for a life of extraordinary length, marked by extraordinary powers, filled with extraordinary labors, and crowned with extraordinary achievements. The missionaries of the second and third generations who are now conducting the work in China owe much to the mighty men of the pioneer era. Morrison, Nevius, Kerr, Taylor, John, Mateer, and now Martin—these, and others that might be mentioned, form a group of the first magnitude, men of God who laid foundations broad and deep for later workers to build upon. May a double portion of their spirit rest upon those who follow them!

#### ANOTHER TESTIMONY TO MISSIONS.

By a Professor of the University of Michigan, now an advisor of the Chinese Government at Peking.

"When I came out to China, I did not think much of foreign missions or foreign missionaries, but I now take off my hat to the missionaries. I have never contributed much to foreign missions, but when I get home I shall put everything I can spare into the foreign missionary collection. They are a noble lot of men and women and are rendering a very great service to the people of China."



Photo by the International Film Service

A CHINESE WOMAN VOTER AT THE POLLS IN CALIFORNIA

## Some Oriental American Citizens

BY THE REV. GEO. W. HINMAN, SAN FRANCISCO

*America is the soil in which grow some peculiar plants. The care with which they are cultivated determines whether they will be fair flowers or noxious weeds.—EDITOR.*

IT is used to be taken for granted that every immigrant would become an American citizen by a sort of political law of gravitation within a few years after he had landed in America. For a time the assimilative forces of Western civilization seemed to work automatically and with fair success. But in recent years the machinery has not been running so smoothly, and the work of transforming the immigrant into a true American citizen has claimed the serious attention of the leaders of missionary work and social service.

The Y. M. C. A., in its citizenship classes and the public schools of various cities have also systematically undertaken the preparation of immigrants for citizenship by night classes in English and civics. Most noteworthy, however, is the splendid movement for education of the immigrant under the leadership of a department of the United States

Bureau of Education, with its slogan "America First," and its extensive publicity program through the newspapers and striking posters and through direct co-operation with great factories in establishing immigrant classes. The dignity of American citizenship is impressed on all—native-born and new-comers—by naturalization festivals, like the graduating exercises of a school, when the new citizens receive, with proper recognition of its significance, a certificate of citizenship.

The granting or refusal of the privilege of naturalization to immigrants is coming to be recognized as of little significance unless an adequate opportunity is given for that Americanization of spirit which should precede formal entrance into citizenship. Many who have been refused naturalization on account of coming from Asiatic instead of European countries have shown a stronger sympathy with American ideals than have some against whom there are no legal barriers. Few persons familiar with the conditions of Oriental immigration and settlement on the Pacific Coast would favor the removal of all restrictions to the coming of Chinese and Japanese and Hindus, but it is difficult to understand why the Oriental, who has been given proper opportunities and helpful contacts with American life, should be "incapable of assimilation," or should be denied the right of naturalization.

The native-born Americans of Chinese parentage, who comprise 20 per cent of all Chinese in the United States, are not so different from their fathers and mothers who can never become Americans as to make clear any logical reason for refusing naturalization to foreign-born Chinese. No county in California has more than 9 per cent of Orientals in its population, and throughout the State the proportion is only 3 per cent. Neither the number of Orientals in the United States nor their concentration in one locality would give the Oriental vote any special influence or significance, and the refusal of citizenship to Chinese and Japanese is an arbitrary, unnecessary and invidious distinction.

Before the courts began to reflect the anti-Chinese feeling in their decisions denying the right of naturalization, and the exclusion law expressly disallowed it, several Chinese were naturalized, among them the great reformer Yung Wing, the first Chinese to graduate from an American university. In 1876 he came to New England in charge of the first Chinese Educational Commission, invited by General Grant, and was always a leader in the movement to bring Chinese students to America. When he went back to China to advocate American ideals in education and in government his naturalization papers were not recognized by the American consular officers. He took a prominent part in the reform movement of 1898, and when I saw him in 1899 he could get no protection from the United States Government and was hiding from the vengeance of the reactionary Empress Dowager, who had suppressed the efforts of the young emperor, Kwangsu, to inaugurate reforms.

The census reports of 1910 give 1,368 foreign-born Chinese who



have been naturalized and 483 more who have received first papers. This is probably very much in excess of the actual number who have legal naturalization papers, as the census enumerators would be unable to check up statements made to them through misunderstanding or misrepresentation. Only 132 Chinese are reported as naturalized in Hawaii, though the Chinese there have been generally recognized as especially loyal to the United States, and have taken a considerable share in patriotic demonstrations. It is not likely that more than a few hundred Chinese have ever been naturalized. A bulletin of the United States Census states that probably most of these were naturalized prior to 1882, when "their legal ineligibility was made more explicit," and a few more Chinese and also some Japanese "admitted illegally prior to 1906, when the Federal Government undertook a closer supervision of the matter."

The census reports show 420 Japanese as naturalized citizens of the United States and 387 more who have first papers. It is known that about three hundred Japanese in an agricultural colony in Florida were naturalized at one time, and the others have probably been in scattered localities in the Eastern and Central States. Only eleven Japanese have been naturalized in Hawaii.

Recent action of leaders of Japanese opinion in Japan as well as in the United States and official action of the Japanese Government make it probable that a large proportion of the Japanese now in America would welcome the opportunity to become American citizens, and would be quite as loyal to American ideas as immigrants from other countries. Japanese thinkers have realized and have declared in an extensive publicity campaign what seems to have been unrecognized by many Americans, that the actual Americanization of the Japanese in America is the only solution of the problem which they present. One of the foremost Congregational pastors of Japan was called to the United States two years ago, and visited every large Japanese community on the Pacific Coast to preach the gospel of Americanization. This campaign was suggested and financed not by any American religious organization but by the Japanese Association of America, interested only in caring for the general interests of its members.

#### AMERICAN-BORN ORIENTALS

Whatever may be the progress of actual Americanization among Orientals, and it appears to be much more rapid among the foreign-born Japanese than among the Chinese, there is little doubt that the native-born American of Oriental descent is becoming quite as insistent a problem as is the Oriental immigrant. In 1910 there were in the United States 11,921 native American males of Chinese descent, 8,463 of them twenty-one years old or over. There were 3,614 native American females of Chinese descent, of whom 1,000 were over twenty-one years of age. There is in San Francisco a Chinese organization of

"Native Sons," with branches in twelve cities, including Boston, New York, Philadelphia and Chicago. It enrolls altogether 8,000 members in the central and branch organizations. Its officers declare that there are many Chinese eligible to membership who have not taken the opportunity to assert their birthright as American citizens. Actual registrations for voting are only a small proportion of the American-born Chinese.

Considering that the practice in reference to the Chinese right of residence and right to vote is exactly opposite to that of our law courts, where a man is to be regarded as innocent until he has been proved guilty, it is discouraging for most Chinese to attempt to claim citizenship rights. Still, politicians think the Chinese vote in San Francisco is worth cultivating. There are probably at the present time about 10,500 Chinese male voters, born in the United States, and perhaps 1,300 Chinese women over twenty-one, born in the United States, of whom about a thousand have the right to vote. Women in Massachusetts and New Jersey who were refused the ballot might well feel that there were some prejudices stronger than anti-Chinese feeling when the State of Dennis Kearney allows Chinese women to vote.

#### CHINESE AMERICANS OF INFLUENCE

One of the best known American-born Chinese in San Francisco is Luk Tin Eli, president of the Canton Bank and manager of the Chinese Mail Steamship Company. He is a man of wealth and influence among both Chinese and Americans. Sid Back, Jr., is a practicing lawyer, born in America, the son of one of the wealthiest and most respected Chinese in Portland, Oregon. A number of American-born Chinese are engaged in engineering work in the East, and some are in newspaper work, among them Leong Kow, editor of the Chinese *Republic Journal* and vice-president of the Chinese "Native Sons." A clever Chinese student, who is thoroughly Americanized, if not American-born, draws cartoons for the Seattle *Post-Intelligencer*. Another young man, American-born, in some respects the most cultivated and consecrated Chinese I have known in the United States, has grown up in the Congregational missions in California, and is now in charge of one of the most important of them.

Many American-born Chinese are doing splendid service in the land of their fathers, and are not at a disadvantage there, like other foreigners, except through their lack of thorough education in Chinese. Samuel Young, a graduate of the University of California and Columbia, has been president of the Tong Shan Engineering College, and invited to assist him the two older sons of Rev. Jee Gam, who brought up his large family in the Congregational Chinese Mission House in San Francisco. One of these brothers, Luther M. Jee, was on the staff of the Chinese Legation in London, and Dr. Pond Jee helped fight the

pneumonic plague in North China a few years ago. Another American-born Chinese is chief engineer of extensive coal mines in Canton province, another has been building railroads in North China, another is president of the Canton Bank in Hong Kong, and another shows his true American spirit as a daredevil aviator, in charge of the aviation school at Canton. Not a few of the American-born Chinese who have gone back to help China, though still retaining their American citizenship, are products of our Christian missions.

#### AMERICAN-BORN JAPANESE

Comparatively few of the Japanese born in America are old enough to vote. There were 2,340 native American males of Japanese descent and 2,162 females in 1910, of whom only 209 of both sexes were over



SOME PROMISING AMERICAN CITIZENS

Japanese children in training at the Congregational Church, Los Angeles

twenty-one. It is probable that there are now 500 American-born males and 250 females of Japanese parentage who are voters by right of birth. The increase among the Japanese by birth is very considerable, causing a continual slight increase in the numbers despite the return of many to Japan and the almost complete stoppage of immigration. The Japanese are pathetically eager for educational and cultural opportunities for their children, organizing kindergartens wherever practicable for those too small to attend public schools. Mission day schools supplementary to the public schools help greatly in Americanizing these little Japanese Americans.

Though the proportion of the Japanese communities who are American-born is still comparatively small, about twelve to fifteen per cent, there is a gradual alienation between them and their parents which is already deeply concerning the more intelligent Japanese in America. A large number of Japanese young people, educated in American schools, do not readily follow a sermon or lecture in the Japanese language and cannot read the Japanese newspapers, and are consequently losing touch with any influence over the other members of the Japanese community. They cannot be teachers or leaders of public opinion, even though they may have considerable acquaintance with the English language and American ideas, for they have lost one important source of power in gaining another.

The new Americans of Japanese parentage are also providing a new and important factor in the solution of the land question. There have been a number of cases where the law against sales of land to Japanese ("aliens incapable of naturalization") has been evaded by transferring land titles to the minor children of Japanese farmers, who as native-born Americans have every right guaranteed under the constitution to other Americans. Of course, the situation is not at all changed by this technicality, and never can be changed till religion and education have made real the Americanization of the community.

The American of Oriental descent finds a great gulf fixed between himself and other Americans, and the bridging of that gulf is still an unsolved problem. No wonder that the Chinese Americans and the Japanese Americans find it hard to break with the old life, knowing that there is scanty place for them in the new economic life, the new social life, or the new religious life of other Americans. Is it not clear that only by an assimilation which affects the entire Oriental community will we be able to assimilate completely any part of that community? The program of the Japanese Association of America, in an educational campaign reaching communities rather than classes, should have been adopted long ago for the Americanization of all immigrants, as is now being done in the great "America First" campaign. Our public schools and our religious organizations must both recognize the new social viewpoint, particularly in dealing with the immigrant communities, seeking to educate, Christianize and Americanize the community and not simply the individual, till "there shall be no more strangers and foreigners" in the Kingdom that is to come.

Prayer is not primarily asking God to do special things for us; prayer is never expecting God to alter His plans to suit our whim; prayer at its deepest must always be the soul's endeavor to open the way for God to do His divine will. We do not try by prayer to "move the arm that moves the world," but rather so to enter into spiritual fellowship with God's purpose, that the arm that moves the world can move us. Prayer is one form of co-operation with God, by which we give Him the opportunity of doing in us what he has wanted to do, perhaps, for years.—*Harry Emerson Fosdick.*

# BEST METHODS



CONDUCTED BY BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, N. Y.

## HUMOROUS STORIES FROM MISSIONARY LITERATURE

THERE was a time, years ago, when levity was considered unbecoming in a missionary and the fitness of a candidate who engaged in much laughter was seriously called into question.

Even as late as 1850, when it became known that pretty, vivacious, witty Murilla Baker was going to Burma as the bride of Missionary Ingalls, her Baptist sisters shook their heads and sighed their disapproval. Such a frivolous young woman ought not to be allowed to go to the mission field. Yet Mrs. Ingalls proved a missionary of rare power and achievement, and her memory is still fragrant in Burma. She it was who sent to America for a large iron dog to guard her premises, and when the natives ridiculed the idea of the image of a dog being able to protect her, turned the tables on them and said that if her dog was no good neither were their idols! They were quick to see the point, and the dog may still be seen at Insein, where he continues to preach his silent sermon.

In these days we have come to appreciate the value of the missionary who can laugh as well as pray, and to realize that the power of seeing the humorous side of a serious situation is a very great asset.

"Hannington's humor was his actual salvation in more than one experience," says Doctor Arthur T. Pierson. "In the midst of the most intense suffering it never forsook him. In an encounter with a lion he forgot the danger as he saw his excited companions rally to his defense, one armed with a revolver, the other with an umbrella! There was a heroic element in his humor, and it enabled him to say of all the multiplied *tortures* of his journey that they were '*trifling drawbacks*.' Nothing could be more delightfully serio-comic than his own description of his 'hammock' ex-

periences, written for his children and illustrated by his own pencil. That must have been a remarkable susceptibility to the ludicrous which made soaked clothes by day and wet sheets by night powerless to 'damp' his spirits; which made him laugh outright, notwithstanding his illness, when, as he lay half shielded by his umbrella, a hippopotamus almost stumbled over his cot and, 'bellying out its surprise,' started on the double quick for the lake; nay, which, when he thought he was about to be murdered, made him laugh aloud at the very agony of his situation—his clothes torn to pieces and wet through, and his body half naked, and every limb strained, while he was deliberately dragged, pushed and jostled along at five miles an hour."

What Doctor Pierson says of Hannington has been true of other missionaries also. The recent life-story of Mary Slessor shows how constantly this heroic woman was saved from depression by her sense of humor, and how often she was able to turn tragedy into comedy by her ability to make the natives laugh. "She is very serious," she wrote of a newcomer in the mission, "and will take life and work more in the sense of tasks than of a glad free life. . . . We want one to laugh, to hitch on to the yoke and joke over all we don't like."

Many of the great missionary writers have been blest with a sense of the ludicrous and have written in humorous vein. Missionary literature, therefore, contains many amusing stories that have the power to entertain and, in many instances, to teach a lesson as well. The following stories, which by no means exhaust the supply, will be found useful for after-dinner speeches at missionary banquets and luncheons, and occasionally for missionary meetings.

## SUNSHINE AND SHADOW

William Goodell, the saintly and beloved missionary of the American Board to Turkey, had a sense of humor that was keen and refreshing. It bubbled up on all occasions, sparkling even in the darkest hours of tribulation and persecution. On the other hand, his chum and much-loved colleague, Daniel Temple, of Smyrna, was grave and serious in temperament, always looking on the dark side. In "Fifty-three Years in Syria" Doctor H. H. Jessup gives these stories illustrating their difference in temperament.

One day at Andover, when they were sitting together in their room, Temple said to Goodell with a heavy sigh, "Ah, me! I don't see how I shall ever get through the world!"

"Why," replied Goodell, "did you ever hear of anybody who stuck fast by the way?"

Just before they started abroad as missionaries they were visiting together at the home of a hospitable lady in Salem, Massachusetts.

"Take the rocking-chair, Mr. Temple," she said, after welcoming them.

"No, madam," said Mr. Temple; "if you please, I will take another. Missionaries must learn to do without the luxuries of life."

"Well," said the lady, turning to Mr. Goodell, "you will take it."

"Oh, certainly," he replied; "missionaries must learn to sit anywhere!"

Goodell's wit and mirthfulness made perpetual sunshine, but sometimes Father Temple felt called upon to reprove him.

"Brother Goodell," he once said to him, "do you expect to enter heaven laughing?"

"I don't expect to go there crying," was the quick retort.

## CYRUS HAMLIN'S GHOST STORY

After eleven o'clock one stormy night, while on his way home from a college supper during his sophomore year at Bowdoin, Cyrus Hamlin decided to test

his nerves by going into an old abandoned church which had its windows broken out and its floor broken up. There was a graveyard close by, and the superstitious regarded the place as haunted. In "My Life and Times" Doctor Hamlin tells the story of what happened as follows:

It was a ghostly night with flying clouds and a heavy wind, but the freak took me of going out there and climbing up into that old pulpit in absolute darkness, and offering a challenge to all the ghosts of the buried dead and the hobgoblins of the air to meet me and do me wrong and I would send them howling into the abyss. I accomplished this with great care, lest in the absolute darkness I should tumble into a hole and the joke would be on me. I began my address, competing with the roaring of the wind, when unmistakably I heard a groan or a grunt.

"Halloo, there! who are you? what do you want?"

Then two or three heavy raps on the side of the house and a peculiar scraping sound and another grunt or groan!

I was in for the contest I had challenged and I would see it through. I got out of the old house as quickly as I safely could, and stepping upon some sticks lying around, I picked up, by feeling, a good club and went around to call the intruder to account.

The first thing I stumbled upon was a good old cow! I found that a whole herd of them had sheltered themselves from the wind under the lee of the old church, and licking themselves, as cattle will, had knocked their horns against the church! I went away satisfied that ghosts could not frighten me, and that I had no fear of a graveyard in the night or darkness. Why should any one have?

## RATS TO THE RESCUE

At one time the Judsons found themselves in sore straits for food in Burma, and Mrs. Judson (Emily Chubbock) became so reduced in strength that sometimes in walking across a room she fell to the floor from

sheer physical weakness. But one day they had a grand dinner. Mrs. Judson tells about it in a letter to a friend:

"You must contrive and get something that mamma can eat," the doctor said one day to our Burmese purveyor; "she will starve to death."

"What shall I get?"

"Anything."

"Anything?"

"Yes; anything."

Well, we did have a capital dinner, though we tried in vain to find out by the bones what it was. Henry said it was *touk-tahs*, a species of lizard, and I should have thought so, too, if the little animal had been of a fleshy consistence. Cook said he *didn't know*, but he grinned a horrible grin, which made my stomach heave a little, notwithstanding the deliciousness of the meat. In the evening we called Mr. Bazaar-man.

"What did we have for dinner to-day?"

"Were they good?"

"Excellent."

A tremendous explosion of laughter, in which the cook from his dish-room joined as loud as he dared.

"What were they?"

"Rats!"

A common servant would not have played such a trick, but it was one of the doctor's assistants who goes to the bazaar for us. You know the Chinese consider rats a great delicacy, and he bought them at one of their shops.

## A BORROWED DINNER

In the Orient the head servant is called the "boy." Like the "maid" in American households, he may be young or old, married or single. In "Korean Sketches," James S. Gale devotes a chapter to "The Boy," and tells a number of stories in which he plays a leading part. One of them is as follows:

The boy is full of resources; a situation that will baffle him is hard to imagine. The commissioner of customs made us an afternoon call, and we prevailed on him to remain for dinner. When my wife informed the boy that we would have him for our guest, he

said, "We have nothing in the world for the great man; not bread enough and no roast; we shall all die."

My wife told him she would take no bread and that canned meat would suffice for "potluck"; and as the commissioner was a considerate gentleman there really was no occasion for any one to expire.

"We shall all die and go to perdition," he insisted, meaning that the honor of our house would fall.

Dinner was served, the boy came sweeping in with the soup as though there were an abundant supply. Later we were awaiting the modest remnants of bread and canned meat, when the door swung on its hinges, and the boy, with an expression of oily radiance peculiar to the East, burst into the room with a roast of beef fit for Confucius! There was bread enough and to spare. My wife sat asphyxiated. What could she do but accept a choice piece for herself and express the hope that the commissioner would be helped a second time!

It was an eminent success as a dinner, but the question of where the roast was procured in a city destitute of Christian beef, and bread where there are no bakers, was bearing hard upon her; yet it was not curiosity, but fear that filled her soul. When we withdrew for coffee, she asked in breathless suspense:

"Kamyongi, where did you get the roast and bread?"

"Just sent over to the commissioner's and said, 'The great man will dine here; bring along anything you have cooked!'"

With a look of mortification that was pitiful, my wife confessed then and there to the commissioner. He was an old hand in the East, and the light of past days twinkled in his eye as he enjoyed to the full the joke of that most excellent dinner.

## THE DRAGON'S PROPOSALS\*

BY JAMES S. GALE

The Dragon, Willis' "boy," was old, he was over twenty, and not yet married. He had been betrothed, yes, years

\* Condensed from "The Vanguard."

ago, when he was a baby, but his parents were dead and the agreement had been lost; he must look out now for himself or go unmarried.

He wanted a wife, one who was capable and a good Christian, and, withal, pretty. However wide he wandered in his search for one, he always came back to Chungée, the best scholar in Miss Stillman's school, whose name meant Bright and Clever. He had seen Chungée across the meeting-house, and she had looked at him, but had turned away. He had heard her voice but had never spoken to her.

Now that he was a Christian, the Dragon launched out on no projects without praying first and asking the *moksa* (missionary) as well.

"*Moksa*," he began one day, "I'm, eh—eh, thinking of marrying."

"Indeed, with whom will you marry?" asked Willis.

"With Chungée, Mrs. Kim's sister."

"Have you asked her, does she know?"

"Oh, no," said the Dragon, "not yet; but that part is easy enough."

"Hadn't you better ask her before you decide to marry her? She is a good girl, you have all my heart in the matter."

The Dragon went to his room and wrote a letter.

"TO MISS CHUNGÉE.

"Please consider.

"When the wild goose flies too long alone, he calls plaintively. It means that his heart is lonely and desires a companion.

"MA, THE DRAGON."

The letter was rolled into the smallest sort of size, and entrusted to the brother of one of Chungée's girl friends who was calling at the school. The night passed and no answer came, and the next day dragged out like a thousand years. The Dragon had never dreamed of this and felt shaky. But with nightfall came the letter. He tore it open and to his amazement read the following:

"TO MA, THE DRAGON.

"I know nothing whatever about the wild goose. Geese seem to me to have very little sense, anyway.

"CHUNGÉE."

This was like a stroke of paralysis and the Dragon was stunned. A new kind of girl he had met! He really did not like her in this reply; yes, he did, too, it showed character.

"If I had only left that Confucian nonsense out and gone at it with Scripture, I would have done better, but I thought she'd like poetry."

The Dragon was distressed. Yes, he was the goose, and she had answered that geese had no sense; what did she mean by it? He would give anything in the world to know her thoughts. He must take time now and go steadily. He would write again, and this was the letter:

"TO MISS CHUNGÉE.

"Please condescend, be kind enough to consider!

"If Pilate had minded his wife, he had not sinned. I'm like Pilate, and need help.

"THE DRAGON."

The answer came quick by the bearer.

"TO THE DRAGON.

"Adam would have been better without a wife, and so would Ananias.

"CHUNGÉE."

"Pshaw! This is no answer at all, not a bit of sense in it. I'll give her up and try some one else."

Something of the old unconverted Dragon almost showed itself as he clashed around among the tinware, but he thought better of it. Never had he ventured on such a contest. Did she refuse? Not exactly, but pretty nearly. Never in the history of Korea had it been so. He would lay the matter before the *Moksa*. He showed him the letters he had written and the answers. Willis laughed and said:

"But, Dragon, why did you hint at it in that kind of vague way? Why not write it plainly?"

"But this is the only way I know, and she can understand this."

"Let me write you a letter that you can copy," and Willis took up the brush pen while the Dragon looked on. This is what he wrote:

"DEAREST CHUNGÉE.

"I love you better than anyone else in the whole world; will you consent to be my wife?

"THE DRAGON."



The Dragon's eyes opened wide with wonder. "Speak it right out like that?"

"Just as you please, Dragon, but I would have more confidence in that kind of a letter."

So he copied, sealed and sent it off. It was Friday and no answer came that day, nor on Saturday. On Sunday, deeply crest-fallen, he went to the meeting-house. The letter had failed and he sat in the corner humble.

In came Miss Stillman's school, and all sat down behind the screen. But he could see a little and there sat Chungee, composed and quiet. She watched the preacher and her head absolutely refused to turn. They were about through and would all put on their cloaks shortly and depart. He looked again and—sunshine was nothing to it. Chungee's face met his. She sort of dropped her eyes for a moment, and then looked up again and the expression—no words could half express it.

On that Sunday afternoon there came a note, a very short note; it simply said:

"Chungee loves the Dragon, too, and gives her consent."

It was the Dragon's passport into the world's elysium. They would shortly be married. The *Moksa* was right and the Dragon hastened to tell him so.

### HER BRIDAL ATTIRE

In his "Autobiography," John G. Paton tells the story of Nelwang, a stalwart young native who, at his suggestion, eloped with Yakin, a young widow with thirty suitors, each of whom was prepared to shoot down the lucky man who won the prize. The pair were married and remained in hiding three weeks. Then, at Doctor Paton's request, they made their public appearance at church as man and wife. Doctor Paton tells of this as follows:

"As the bell ceased, Nelwang marched in, dressed in shirt and kilt, and grasping very determinedly his tomahawk! He sat down as near me as he could get and then turned and looked eagerly at the door through which the women entered the church.

"In a few seconds Yakin appeared. Nelwang's bearing and appearance were rather inconsistent with the feeling of worship—but what on earth was I to do when the figure and costume of Yakin began to reveal itself?

"The first visible difference betwixt a Heathen and a Christian is that the Christian wears some clothing, the Heathen wears none. Yakin was determined to show the extent of her Christianity by the amount of her clothing. Being a chief's widow before she became Nelwang's bride, she had also some idea of state occasions, and had donned every article of European apparel, mostly male, that she could beg or borrow!

"Her bridal gown was a man's drab colored great-coat, put on above her native grass skirts, and sweeping down to her heels, buttoned tight. Over this she had hung on a vest, and above that again, most amazing of all, she had superinduced a pair of men's trousers, drawing the body over her head and leaving the legs dangling gracefully over her shoulders and down her back. Fastened to one shoulder there was also a red shirt, and to the other a striped shirt, waving about her like wings as she sailed along. Around her head a red shirt had been twisted like a turban and her ideas of art demanded that a sleeve thereof should hang aloft over each ear! She seemed to be a moving monster, loaded with a mass of rags. The day was excessively hot and the perspiration poured over her face in streams.

"Nelwang looked at me and then at her, smiling quietly as if to say, 'You never, in all your white world, saw a bride so grandly dressed!'

"I little thought what I was bringing on myself when I urged them to come to church. The sight of that poor creature sweltering before me constrained me for once to make the service very short—perhaps the shortest I ever conducted in all my life!

"The day ended in peace. The two souls were extremely happy; and I praised God that what might have been a scene of bloodshed had closed thus,

even though it were in a kind of wild grotesquerie!"

### A PATENT STOP-COCK

On one of his medical missionary tours in Labrador, Doctor Wilfred Grenfell was obliged to pass the night in a small, over-crowded house where there was no place for him to sleep except the top of a chicken-coop. He was so used to hardships that he did not mind it at all until a rooster in the coop began to make a great disturbance. The missionary needed sleep and the noisy bird seemed determined not to let him have it.

What should he do? He could wring the rooster's neck but that was not to be thought of. At last he reached down between the slats, grabbed the disturber by the neck and held it tight enough to keep it still, but not to strangle it. This worked like a charm and Grenfell soon dozed off. But as his sleep grew sound, his hold relaxed a little.

"Cock-a-doodle-do!" crowed the rooster, glad to be free. "Cock-a-do——"

Alas! for the rooster. The first note aroused the sleeper and his grasp tightened so that the poor bird could not make a sound. In a moment Grenfell was asleep again and once more relaxed his hold.

"Squawk! Sq——" began the rooster, only to find itself again cut off.

This performance was repeated the long night through. In the morning the rooster was alive but it had a stiff neck and Grenfell had slept—a little!

### "MA" SLESSOR STORIES\*

Though a woman, Mary Slessor was a "Jack of all trades." She became quite expert in making cement and when her house at Itu was completed, laid the floor herself. Cement under-foot was preferred for many reasons, one being that it was proof against ants which were a terrible pest.

On one of her trips up from Calabar

some of her colleagues jollied her on the number of trunks she had with her.

"You are surely richer in household gear than usual," they remarked.

"Household gear!" she retorted. "They are filled with cement. I had nothing else to bring it in!"

Once a lady in Scotland asked her if she had had any lessons in making cement.

"No," she replied. "I just stir it like porridge; turn it out, smooth it with a stick, and all the time keep praying, 'Lord, here's the cement; if to Thy glory, set it'; and it has never once gone wrong."

### *A Novel Alarm Clock*

To Mary Slessor's mind there was a way out of every difficulty and she lost no time in finding it.

Once when a lady missionary from Calabar stopped at her new headquarters at Use to see her, she found her living in a one-room native hut and sleeping on a mattress laid on a sheet of corrugated iron.

The visitor had to leave early and there were no clocks in the hut. So "Ma" promptly adopted the novel device of tying a rooster to her bed! The plan succeeded; at the first cock-crow the sleepers were aroused from their slumbers in ample time for the journey.

### *Saving Her Face*

Buried in the wilds of Africa and busy with multitudinous tasks, Mary Slessor's calendar occasionally got tangled and a few times she misplaced Sunday.

"I lost it a fortnight ago," she wrote, "and kept it on a Saturday. Never mind. God would hear the prayers and answer them all the same."

On another occasion she was discovered on a Sunday on the roof of the house making repairs, thinking it was Monday.

Mr. Ovens, the mission carpenter at Duke Town, relates that once when he went up to her station on a Monday to do some work, he found her holding a service. She was glad to see him; "but what," she said, "is Duke Town coming to when its carpenter travels on the Sabbath Day?"

\* Condensed and adapted from "Mary Slessor, of Calabar," by W. P. Livingstone. Published by George Doran, New York.

"Sabbath Day!" he echoed. "It's Monday."

"Monday! I thought it was a Sabbath. Well, we'll have to keep it as a Sabbath now."

"Na, na," he replied, "it's no Sabbath wi' me. I canna afford twa Sabbaths in a week."

"Ah, we must though," she said, adding in a whisper, "*I was white-washing the rooms yesterday!*"

Realizing that he must "save her face," he took part in the services and started his work the next morning.

### SHE ASKED TO GO!

In "Black Sheep," Miss Jean Kenyon Mackenzie tells of an absurd blunder she made in the early days in Africa owing to her imperfect knowledge of the language. She wrote it home as follows:

SUNDAY, SEPTEMBER 11.

"Yesterday I took to myself and went for a long walk. I meant to say to Bitum, 'I will walk presently.' I said something in Bulu, very proudly. Afterwards Mrs. Lehman explained to me, between her laughs, that I had asked to walk *in hell*. Small wonder that Bitum looked at me oddly, shaking his head. I suppose he thought it was time to call a halt."

### A TUSSLE IN CHURCH\*

BY MRS. JOHN G. PATON

One of the things I fought for on Aniwa was that no one should enter the church without what appeared to me a decent covering. John was thankful to get them there in almost any condition, but I maintained that we had a right to church privileges as well as the natives, and that I could not worship the Lord in his sanctuary with practically naked people stuck right in front of us, nor was it good for our children.

So the Missi was at last induced to fire off one of my bullets amongst his "beloved flock." He solemnly announced in the church assembly that the

few who still came unclothed would, in future, have to put on something, were it only a fathom of calico, which they all had or could easily secure; that, a month's warning being given, thereafter no naked or painted person would be allowed to enter the church.

When the month was up and we were assembling in the church, there slipped in a heathen, clothed in nothing but the most startling war-paint!

I spotted our friend and vowed he should not escape the Missi's notice either. So, when John had finished reading the hymn and looked across for me to begin playing, he found me calmly leaning back with folded arms. His amazed face said, "What's the row?" I gave a slight inclination of the head toward the painted individual and John at once took action by requesting him to leave the church.

The gentleman, however, had no more intention of leaving the church than I had of beginning the hymn. It was a question of which would win, and soon began to be exciting. Had I been given to betting, I would have backed "our side" to any amount.

John repeated his request firmly, but kindly, setting forth the reasonableness of the rule. This was enforced by whisperings all around, but our young hero sat complacently grinning, with his chin resting on his knee. The Missi then began gently to collect his books saying that he meant his rules to be obeyed, and would therefore leave the church and worship with his family at home.

That, however, would not be tolerated, as the young man gathered from the ferocious looks directed against him. On the chief of his district being seen to move with serious intention of ejection, the big fellow swung out of the building like lightning, carrying his dirty nakedness with him.

That same afternoon at a preaching service at this man's village, the poor savage, who had got one side of his face washed, turned that to the Missionary. But John told him to make himself comfortable, as there were no rules to exclude him from the open-air service.

\* Condensed from "Letters and Sketches from the New Hebrides," by Maggie Whitecross Paton.

## AN INCONSIDERATE HEN

In "Forty Years Among the Zulus," the Rev. Josiah Tyler, a missionary of the American Board in South Africa, tells the following story of a hen which greatly disturbed the peace of a native in church.

One Sunday morning a man walked into church carrying a beaver hat of which he was very proud; the gift of some European and his only article of civilized dress. He seated himself, the hat by his side, and listened attentively to the introductory exercises. Then a hen took occasion to walk in, fly up, and lay an egg on one of the boards overhead. The egg rolled over to one side and then fell directly into the beloved hat!

The Zulus have a great repugnance to eggs. They will not touch one if they can possibly help it. The man's disgust was indescribable as he arose, took up his hat, and holding it at arm's length, walked out of the chapel. It completely upset the gravity of the audience and he did not return to service that day.

*Pride Before a Fall*

Another amusing episode related by Mr. Tyler occurred at Umtwalume, a neighboring station.

One Saturday evening a young man who had decided to abandon heathenism, called on Mr. Wilder, the missionary at Umtwalume and asked for a shirt.

"I want a long one that will cover my knees," he said.

The sewing machine was brought into use and in a short time the man had the satisfaction of putting on his first article of civilized clothing. On Sabbath morning he did not take his seat with the unclothed heathen in the back of the chapel, but sat down directly in front of the pulpit.

The bench he occupied had no back and to make the most of his new garment he raised his feet and pulled his shirt over his knees. He remained in this attitude and presently, a fit of drowsiness coming over him, began to sway to and fro. He was entirely unconscious of the general attention he

was attracting, for the people retained their gravity until he rolled over like a ball on the floor! Then the risibles of the missionary as well as the natives became uncontrollable.

## WHICH ARE YOU?

In Chengtu, West China, not far from the Tibetan border, there is a fine educational institution known as Union University, which is the outgrowth of an educational union formed by the Baptists, Methodists and Quakers, all of whom are working in this field. By agreement the denominational practices of the co-operating bodies are retained but denominational names are omitted—all are simply called Christians.

But the natives were quick to note the differences and felt the need of some way of distinguishing the different groups. So they invented names of their own. They call the Baptists who immerse "Big Wash;" the Methodists, who sprinkle, "Little Wash;" and the Quakers, who do not observe the rite, "No Wash!"

## STORIES FROM HAWAII

In the early days of missions in the Hawaiian Islands, many amusing things happened owing to the fact that the converts grew in Christianity faster than in civilization. Some of these are as follows:

*A Tardy Bride*

One afternoon there was a wedding in the church at Kohala. Half a dozen couples came to be married at the same time and they presented themselves in a long line before the missionary. When their names were called and their hands joined, one of the brides was found missing.

"Where is she?" the missionary asked.

"At the door, putting on her dress!" the bridegroom replied, without the slightest embarrassment.

She had probably carried her costume for miles under her arm. In a few minutes she appeared and the ceremony proceeded.

# The Woman's Federation Bulletin

EDITED BY MRS. HENRY W. PEABODY, BEVERLY, MASSACHUSETTS

## OFFICERS OF THE FEDERATION OF WOMEN'S FOREIGN MISSION BOARDS

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Christian Literature for Women and Children of Mission Lands—MISS ALICE M. KYLE (Congregational), Boston, Mass.

Interdenominational Institutions on the Foreign Field—MRS. WM. FRASER McDOWELL (Methodist Episcopal), Washington, D. C.

## AT GARDEN CITY—JANUARY TWELFTH

BY MRS. WM. H. FARMER

A WOMAN who doubted the charm of friendship in the foreign mission service was sent to Garden City as a delegate to the annual meeting of the Federation. She tested the transition from the usual January outdoor theme of cold breeze and wintry sun to the spiritual warmth of Christian harmony which pervaded that much-conferenced hotel. She studied the ninety-four women, winsome, consecrated, competent, gathered there from Canada and from nineteen States, including such distant ones as California, Vermont and Georgia, women chosen to represent twenty-seven Boards of foreign missions. Seeing was believing. She returned home to say, "Who would have expected so wonderful a house party! What a pity we cannot meet oftener!"

### FRIDAY MORNING

Mrs. Montgomery, the President, greeted the delegates, many of whom had attended the preceding conference, and the session was opened by a tender, earnest service of prayer and praise, led by Mrs. William Frazer McDowell. By her was struck the keynote of confidence in a God who lives in us and works through us, and it was never lost in the varied harmonies of the day's

work. Again and again did intercession arise, or the Doxology become vocal, while in the eyes of the women gleamed faith and hope, and, as one dear worker said, "Our hearts surely burned within us."

Praying never hinders a work of God—not even a business session. Changes in the constitution and by-laws, as well as suggestions from the Executive Committee, were considered and voted with commendable speed; reports of treasurer and of standing committees were presented and discussed. Certain recommendations that were carried will be noted in the April REVIEW.

### FRIDAY AFTERNOON

Changes in the officers are inevitable and advisable—inevitable, because the leaders are all burdened women; advisable, that the Federation may gain the viewpoints of different localities and churches. The election resulted as indicated at the head of this department.

The chief interest of this session centered in the presentation of our Union Institutions on the Foreign Field. The Federation realizes its wonderful opportunity to shape along Christian lines the higher education of young women in India, China and (we hope soon) Japan.

Miss Frederica Mead spoke for Gilling College, Nankin, China, and we

were all urged to pray for a much-needed science teacher. Miss Kate G. Lamson spoke of the development of Madras College, of which Miss Eleanor McDougall (London University) is the Principal. An eloquent appeal for the Medical College of Vellore, India, was made by Dr. Belle Allen, who has been a medical missionary under the Methodist Board, and is now making special preparation before going to India to assist Dr. Ida Scudder in this promising and needy work.

On Friday evening, after necessary business, Dr. Sidney L. Gulick gave an illuminating address in regard to the contribution missionary women may make to promote international friendship.

#### CENTRAL COMMITTEE NOTES

**WORLD MISSIONS AND WORLD PEACE**, by the popular author, Caroline Atwater Mason, author of "The Little Green God," "The Lily of France," and valuable books of travel. Price, 30 cents, paper; 50 cents, cloth. Postage, 7 cents.

This powerful "Tract for the Times" has had a remarkable sale, notwithstanding the general desire to study Latin America. The first edition of 75,000 is exhausted, and the second edition is out. It is hoped that many Lenten classes will be formed for a careful study of this profoundly interesting and important book.

It treats of the rise and growth of militarism, its power over the Church, its effect on missions, the contrast between the constructive work of foreign missions and the destructive results of war and of the glorious heroism and courage displayed in the peaceful conquest of the world.

A copy of the book will be sent free to any pastor who will organize a study class or a lecture course before May 1st. Several such courses are now in progress. The various churches in a town furnish the lecturers; pastors, professors or some one person finely qualified may give the course. At the price of 50 cents for the course a book may be

given to each member of the class, and the balance will pay necessary expenses when the classes number from 100 to 500. Discussion at the close of each lecture adds greatly to the interest. The Peace Pageant may be given at the close of the course on a small or large scale.

Mrs. Twitchell, 832 Carteret Avenue, Trenton, N. J., will furnish, at moderate prices, programs and costumes for the pageant, and may be secured to direct its presentation.

#### EXTRACT FROM REPORT OF CHAIRMAN OF THE EXECUTIVE COMMITTEE OF THE FEDERATION

BY MRS. HELEN BARRETT MONTGOMERY

**I**T is evident, from correspondence and conference which members of the Executive Committee have had, that the function of the Federation is not yet clearly understood by all. The possibility of future usefulness of the Federation may be seriously impaired, if at this time it is attempted to make the constitution a too rigid or minutely supervisory instrument. It has seemed to the Executive Committee that the experience of the Garden City Conference of the General Boards is most valuable to us in this respect. That Conference has found that the conference with purely advisory functions and no legislative power has steadily grown in weight and influence with the Boards. The temptation which is perhaps particularly strong with women to define and map out an exact program for the Federation is, we believe, to be avoided. A brief, flexible instrument, leaving much for the future to determine or develop, would seem to be the ideal constitution for our type of Federation.

Another question which needs discussion is that of emphasis. Is the principal function of the Federation to be discussion of Board problems and methods, promotion of fellowship between Board members and sharing the stimulus of helpful presentation through thoughtful addresses and papers? Or is there a further work of stimulation and inspi-

ration among the constituency which can be done jointly with a power which no separate endeavor can hope to have?

But are not the activities enumerated under the second head those that ought to claim the chief place of emphasis? There are many arguments that might be urged. 1st, The women of the Protestant churches are still, except for an aroused minority, unconvinced of either the duty or need of foreign missions. In some denominations not one-tenth are yet enlisted, in a few, if any, are one-third convinced and loyal supporters of their Woman's Board of Foreign Missions. Here is a great body that ought to be reached. 2nd, Little is being done to advocate and advertise, in a worthy and compelling way, the cause to whose advance our Boards stand committed. 3rd, A National Federation of all the Boards, by its very nature, has the power to do a work of inspiration and information which no less comprehensive body can hope to have.

In view of these facts does it not seem that the work to which this Federation is preeminently summoned is along these lines? There are many local missionary federations. There ought to be more. Who is to stimulate them? There is at least one State Missionary Federation, that of New Jersey. Might there not be one in every State? Who is to promote them? The Council of Women for Home Missions has already begun to do fine work in the line of popular stimulus and inspiration. Does not our particular work stand in even greater need of emphasis and explanation to the big church public?

Is the policy of always holding our meetings in or near New York City one that tends to spread and increase the usefulness of the Federation? Would it not be possible, at least biennially, to arrange for a strong, deeply spiritual and permanently impressive presentation of the claims of foreign missions upon American Christian women? Such a conference, if well planned, could hardly fail to stimulate the organization and the work of local federations. We have not yet lost the impetus given by the Jubilee of five

years ago. The same results, on a more limited and less spectacular scale, would follow the annual pilgrimages of the Federation, with its emphasis on our common faith and duty to those who know not Christ.

#### ENLISTING STUDENTS FOR MISSIONS

BY MRS. H. R. STEELE

NO part of the great missionary work for which we are responsible is more important than the work of the Young People's Missionary Societies, no opportunity greater than the opportunity of enlisting the students in our schools and colleges in the great enterprise which has so truly been called the greatest business enterprise of the day.

Many times we have heard it said that the young people of to-day are the world's to-morrow, that the young people of to-day are the Church's to-morrow. We know that the future pastors and teachers, Sunday-school superintendents and missionary leaders are to-day in training, and the responsibility is great to touch the young life of the churches with a spirit of service.

The young men and young women of to-day occupy a unique position of service. What the world will become when the present terrible war is over largely depends upon the students now in our colleges and universities. Their standards of life, their faith in Jesus Christ, their surrender to God will hasten or hold back the Kingdom of God in the earth.

The work of the Committee on Student Work of the Federation of Foreign Mission Boards of North America is to ascertain the present status of missionary work in denominational schools and colleges and to secure, as far as practicable, the presentation of foreign missions in these schools and to direct the missionary giving of students during their college life to the enterprises for which the respective Boards are responsible.

It is most important to preserve denominational loyalty during the college life and to prepare young women for definite service in the home church. By

agreement between the representatives of the denominational Boards and of the Y. M. C. A. and the Y. W. C. A. and the Student Volunteer Movement, the missionary cultivation of the students in the denominational schools has been given to the representatives of the Boards. The missionary work done through the Missionary Committees of the Association in these schools shall be the work done by the Young People's Missionary Societies of the church which the various Boards represent. A great responsibility rests upon the representatives of the Boards to use this opportunity to keep these young people—citizens of to-morrow, upon whose shoulders will soon fall the burden of the work of the world—in touch with the work of the church to which each belongs, that the full measure of their God-given opportunity and responsibility may be met.

A Questionnaire has been prepared by the Committee on Student Work of the Federation and sent to the co-operating Boards, by which we hope to ascertain the number of denominational schools and colleges in North America, and the provision that has been made by the various Boards for the missionary cultivation of students, and to secure, if possible, the presentation of foreign missions and systematic mission study, so that the young people of Christian America, who, by the manifold grace of God, are permitted to live in this twentieth century of opportunity, shall be prepared for service and for leadership.

The call of the world is the call of God. He is ever saying, "Follow thou Me." Our service is but the continuation of His work upon His plan, in His power, and for His praise.

#### CHRISTIAN LITERATURE FOR THE ORIENT

EXTRACT FROM A REPORT TO THE FEDERATION

BY ALICE M. KYLE

THE little magazine for Chinese children, *Happy Childhood*, is in its third year of life, and is a lusty-growing child. The subscription list is

now about 3,100, and is lengthening. Each month the magazine, with its quaint Chinese pictures and its borrowed American cuts, goes now into almost every province in China, where there are missionary friends, into homes of the Chinese in Burma, and subscriptions are now and then sent by friends interested in Chinese in America for use in Chinese Bible schools.

Mrs. Donald MacGillivray, the devoted editor, serves entirely without compensation, but her task has so enlarged this past year that she has been compelled to employ a young Chinese woman as her assistant, and for her salary and small office rent she asked an additional \$400 from the committee, which, however, they were unable to grant in full.

The experiment of having a Chinese picture book, made up of selections and cuts from the magazine, proved so successful last year that an edition of 10,000 of a similar book was prepared for this last Christmas, for which twenty-five cents a copy was charged, thus increasing the revenue of the magazine. We hear, however, from Shanghai, the same story of increased cost of paper and ink, so familiar to magazine and bookmakers here, and the entire \$500 pledged by the committee has been needed to meet the higher prices of publishing.

Most commendatory notices of the little visitor are received from the missionaries of many boards and from leading Chinese. It is published in Mandarin and easy Wenli, and the friends in South China are asking for a special edition in Wenli for their constituency. Perhaps this step may be taken in the coming year, thus enlarging the influence of this, the only magazine for Chinese children, with distinctively Christian teaching, in all China.

A small grant of \$50 was given to Rev. A. C. Clayton, of Madras, to aid him in printing some simple Bible textbooks to be used by the Bible women in visiting the homes of the Tamil-speaking women—the first work in Tamil which we have aided.



# SEED THOUGHTS FOR MISSIONARY ADDRESSES



## MISSIONARY THEMES AND TEXTS

*God's Vision of the World.* Genesis vi. 5.

(1) Disorder. (2) Sin. (3) God's Remedy.

*At the Front and at Home.* Numbers xxxii. 6.

(1) The Minority at the Front. (2) Those Who Stay by the Staff. (3) The Need for Cooperation. (4) The Value of United Effort.

*Joyful Offerings.* 1 Chronicles xxix. 9.

(1) The Willing Giver. (2) The Resultant Blessing.

## A SERMON OUTLINE

BY PRESIDENT J. CAMPBELL WHITE  
**Challenges Confronting the Church**

1. The Challenge of the Home Land.  
Over fifty million in America are still outside of any church.

There are one-quarter of a million immigrants returning to Europe this year. What a missionary force that would be if we had led them to know Christ!

2. The Challenge of Latin America.  
Of the seventy million people in our sister continent, one-half are illiterate and one-half are of illegitimate birth.

3. The Challenge of the Moslem World.

There are only 531 missionaries among the 200 million Moslems. The great problem in Africa is not the conversion of the pagans but the stemming of the tide of Islam.

4. The Challenge of Hinduism.  
If a missionary had begun to go the rounds of the villages of India on the day that Christ was born and had proclaimed the Gospel in one village each day from that time until now he would not yet have given the message of Christ to all the villages. Bishop Warne says that if he had the men and the means two million people in India might be

brought into the Christian Church in the next two years.

5. The Challenge of China.  
Unusual opportunities. The students of Christian China are turning to Christ. Two thousand walled cities without a missionary.

6. The Challenge of the World.  
While the Church of Christ is sending out only 8,000 male missionaries to overcome 800,000,000 heathen, Canada is sending 80,000 men to fight in Europe, and plans to send four times this number to aid the Allies. Meanwhile, the Church is ten years behind the providence of God in following up the opportunities that He has provided in the world. "We have been saying that we could not afford to give eighteen million dollars a year to foreign missions or to send four thousand men abroad. Yet to-day Great Britain, with less than half our population, is spending twenty-five million dollars a day; and Canada, with less than one-tenth our population, is sending three hundred thousand men to fight and die in Europe. We are asking too little for the cause of Christ and the salvation of the world."

## IMPRESSIVE FACTS

### Missions Versus War

American Protestant Christians gave \$28,000,000 for foreign missions last year. That is encouraging, because it is an increase over the preceding year, yet we are told that Great Britain is spending for war over \$28,000,000 a day. For missions, \$28,000,000 in a year; for war, \$28,000,000 in a day! Can we quite take that in? We wonder how long it is going to take the world to learn that the best possible armament, the only armament which will effectually prevent war, is the armament of the clean heart and the right spirit. If the Christian nations of

the world should spend in any two years for missions, home and foreign, the amount which some of them have spent during the past two years for war, would there be any more war?—*Exchange*.

\* \* \*

The American Government is reported to have spent \$200,000,000 during the last year for the armed expedition into Mexico and the protection of the border. This is ten times the amount spent for evangelical Christian missions in Mexico, in one hundred years. The money spent for the military expedition would have put a church, a school and a hospital, with the necessary equipment, and with salaries of workers included, in one thousand cities and towns in Mexico.

#### Cost of City Churches

W. C. Poole, in *The Expositor*, reports the following facts in regard to the finances of six large city churches in America compared with cost in smaller churches:

	6 Large Churches	140 Small Churches
Capital invested . . . .	\$1,950,000	\$1,900,000
Running expenses . . .	65,900	32,000
Cost for ministerial support . . . . .	47,000	170,000
Total cost of maintenance . . . . .	210,400	300,000
Offerings for benevolence . . . . .	75,653	30,000
Membership reported.	9,780	50,000
Converts reported . . .	286	5,200
Average spent per convert . . . . .	736	36

The average spent per convert by churches in Philadelphia was reduced to one-third through the Sunday Campaign. America spends \$250,000,000 a year for building and running churches; double this amount, or \$500,000,000, for candy and ice cream, and four times the amount, each, or \$1,000,000,000, for moving pictures, automobiles and jewelry and bric-a-brac. Is it time to go over accounts with the Divine auditor and allow Him to suggest changes with a view to efficiency?

#### STORIES FROM LIFE

##### A Giving Church

One church in Pennsylvania has given an average of \$25 per member

for local current expenses and \$9 for missions in the last ten years. In twenty-three years that church has given more than \$153,230 for missions. For fourteen years it gave an average of \$6,880 a year, and about nine years, \$8,272 a year. The current expenses of this church have never exceeded \$3,000 a year.

#### Omitting the Fourth Stanza

BY MRS. E. C. CRONK

"Let us conclude our meeting by uniting in singing Hymn 102, omitting the fourth stanza," announced the presiding officer, with an effort not to appear hurried.

Number 102 was a favorite hymn, and the society sang heartily:

"Take my life and let it be,  
Consecrated Lord to Thee.  
Take my moments and my days,  
Let them flow in ceaseless praise."

"Madam President," said a voice when the third verse had been sung, "I am opposed to omitting that fourth stanza."

People looked in amazement, for Miss Sparkman had never opposed anything in the society before. She was a wheel horse, and pulled hard and never balked. Now two spots of bright red burned in her cheeks, which were usually colorless.

Almost unconsciously the women opened the hymn books they had just closed, to see the fourth stanza. Miss Sparkman read aloud the words of the omitted verse, on which the eyes of every member of the society now rested.

"Take my silver and my gold,  
Not a mite would I withhold."

"I'm opposed to omitting the fourth stanza," said the little lady. "If it were just in our singing it wouldn't be so bad, but we are omitting it in the life of our society. The amount of money that has come into our treasury this year is shamefully small. The appeals from our mission fields are read and we listen to them and say placidly, 'How interesting,' but we 'omit the fourth stanza.'"

# NEWS FROM MANY LANDS



## LATIN AMERICA

### Facts About Argentina

**B**ISHOP STUNTZ, in a recent report letter from Buenos Aires, gives some interesting facts:

Argentina is as large as all of the United States east of Omaha. One province in it is as large as Illinois, Wisconsin, Indiana, Iowa and half of Missouri. It is enormous.

Buenos Aires, the capital, is as large as Philadelphia and quite as rapid. It is a great center, and is the third city of the American continents. New York comes first, Chicago second, Buenos Aires third, and Philadelphia fourth. If Buenos Aires and Chicago continue to grow at the same rate they have followed in the last fifteen years, Chicago will be behind Buenos Aires. It is a city of outstanding importance, but with appalling spiritual destitution. It has only fifteen evangelical churches, while in Philadelphia, a city of about the same size, there are seven hundred.

I have gone through a section of Argentina, including 4,000 towns, with but forty-seven evangelical churches in the whole area! One hundred missionaries should be sent to various large centers where the people have not yet a witness to the saving power of Jesus Christ among them, but where agnosticism, or atheism, or an encrusted, superstitious, sacerdotal Catholicism is in the citadel.

The Methodist Episcopal Church has successful schools and churches at various points in Peru, Bolivia, Chile and Argentina, having entered into an agreement some years ago with the Methodist Church South, according to which the latter confines itself to work in the places where Portuguese is spoken, and the Northern Church is free to develop in all the Spanish-speaking countries in South America.

### Christian Activities in Peru

**T**HE young men of our two Methodist churches and the church of the Evangelical Union of South Amer-

ica at Lima, Peru," writes Missionary Hays P. Archerd, "are uniting to form a Young Men's Club for the moral and social benefit of its members. It is based on the model of the Young Men's Christian Association. Some of the friends here believe that it will lead to the entrance of the Association into Peru.

"Our local missionary society in Lima, composed, with one exception, wholly of native Peruvians, has collected funds for opening a mission hall in one of the popular centers of the city, where, up to the present, no evangelistic work has been done. This is to be a self-supporting enterprise, carried on and directed by the society with the aid of the pastors in Lima. As soon as a suitable hall can be found the work will be started."

### The Religion of Brazil

**N**OMINALLY the people of Brazil are Roman Catholics. For four hundred years the Roman Catholic Church has been without a rival in South America, free and favored in her enterprise. With what result? Bishop Kinsolving, of the Protestant Episcopal Church in Brazil, asserts that not two in a hundred of the students acknowledge relationship with any religious organization. One who was for six years a Roman Catholic priest in South America said several years ago: "I do not think that the Church in any case reaches ten per cent of the people, and in many places this is saying too much. I do not believe that of the 1,000,000 people in Buenos Aires there are 200 men on any given Sunday at service." The Honorable James Bryce, in his book on South America, makes this statement: "The absence of any religious foundation for thought and conduct is a grave misfortune for Latin America." One of the most influential men in South America said to a traveler: "It is sad, sad, to see my people so miserable when they might be so happy. Their ills, physical and moral, spring from a

common source, lack of religion." The Bible has been kept from the people; the Bible colporteur has been persecuted and his books burned. This is the cause of lack of religion and of illiteracy and immorality. No country in the world is more in need of real Christianity.

#### The Indians of Guatemala

**T**HERE are in the republic of Guatemala between 1,200,000 and 1,700,000 individuals of pure Indian blood. A good-sized proportion of these Indians, through being employed on the plantations or living in daily contact with the Spanish-speaking people in their towns, are losing their distinctive characteristics and are adopting the European dress and the Spanish language. There remain, however, many large Indian communities which are practically uninfluenced by the Spanish civilization. The proportion of the Indian population which can read either their own language or the Spanish will probably not exceed ten per cent. The proportion that can be reached directly with the Gospel by the Spanish-speaking evangelist will perhaps be twenty per cent.

The social organization of the Indian communities where they are as yet uninfluenced by outside civilization borders on communism. Each community has a costume which is peculiar to it. In the Republic of Guatemala alone there are some thirty-six different languages and dialects spoken. Even between villages which use the same language there is little or no fellowship between the inhabitants, and an Indian from a neighboring village who should come preaching the Gospel would probably be looked upon with more suspicion than a Spanish-speaking evangelist.

The Catholic Church has a nominal hold over the majority of the Indians, and practically all of them baptize their children into it. But much more deeply seated than their Catholic faith is the ancient pagan religion, which, in spite of the opposition of the priests, has survived until the present day. This is a sort of primitive sun worship, having altars on the high hills and volcanoes. The prayers of the witch doctors are

supposed to be especially effective in curing the sick and bringing evil upon an enemy.

#### New Hospital in San Juan

**A** NEW building, with accommodations for seventy-five patients, has been erected for the Presbyterian Hospital in San Juan, Porto Rico. The old wooden building, which this structure is to replace, has a capacity of only forty-three beds, and was planned and equipped conservatively in the days when a hospital on the Island had much the significance of an almshouse among the poor people, and to it the well-to-do did not care to go. But, as the people learned what an American hospital was like, antipathy gradually vanished and the work of the hospital increased from year to year, until, with this limited capacity and equipment, by the end of December some thirty thousand patients will have been treated in clinic and hospital during the year 1916—exceeding by several thousands the number of patients in any previous year. In some months there have been as many as ninety surgical operations. The patients have been from all classes and conditions—the cultured and the illiterate; the wealthy and the indigent; the white and the colored; American, English, French, German, Dane, Syrian, Porto Rican, and also those who inhabit other of the West Indian Islands. With the present capacity, if so much can be done, how much more may be accomplished with the new seventy-five-bed hospital properly equipped?

The Woman's Board of Home Missions has planned a special cruise to Porto Rico in March for the dedication of this hospital.

#### Haiti Delivered from Fear

**R**OMAN CATHOLICISM is nominally and officially the religion of Haiti, but Voodooism, or African serpent worship, is the real religion of Haiti to-day.

Under the veneer of Romanism to be seen in the towns is established a firm belief in these African superstitions; while in the country the veneer furnished by

Romanism is almost altogether wanting. In a country where trees and plants are sacred as the abode of malignant and powerful spirits, whose propitiation must be sought, and where the witch doctor is a recognized power whose threat causes even the President to tremble in his chair, the liberty brought to the soul through belief in the gospel of our Lord Jesus Christ is a very real thing indeed.

An illustration of this liberty is to be seen in the Baptist Church of Jacmel and vicinity, which has some seven hundred members. They have erected their own church building at Jacmel, and several chapels in the country. The doors of the church in Jacmel are made from the wood of a tree which had been worshiped for centuries. The workers tell how the owner of the tree was converted and gave it as his donation toward the building. When the day came to cut the tree in order to saw it up for lumber, the whole neighborhood gathered to see what would happen, as the great majority expected some untoward accident to those who were so forward as to dare to meddle with this abode of the spirits. When the tree fell, gazing no one any injury, the peasants gazed in astonishment and could only say, "None but the Protestants would dare to do this!"

#### The Roman Church in Mexico

PROFESSOR ANDRES OSUNA, for eleven years General Superintendent of Public Education in the State of Coahuila, sees not only a political upheaval now going on in Mexico, but a religious upheaval as well, and brings a severe indictment against the Roman Church as one of the principal reasons for the present struggle. He says:

"She stands against any system of public education conducted by the State. The Catholic schools are for the benefit of the wealthy alone or are used to counteract the influence of the Protestant or public schools. The Church has also been opposed to democracy. She works against separation of the Church and the State, against the liberty of the

press, against the freedom of worship, against public elections and other democratic institutions. The close alliance of the Roman Church with the dictatorial and absolute power of the State has also been resented by the people. Another factor in the uprising of the people against the Church has been the loose life of the clergy in general, and the frequent public scandals affecting the moral life of the community and in which one or more priests are involved. Finally, the Roman Catholic Church has done little in Mexico for the real betterment of the poor classes. The charity work of that Church generally has a tendency to degrade the individual instead of putting him on his own feet."

#### NORTH AMERICA

##### Preparing for Unity

AS the European War continued to make it impossible to send a deputation to Europe to explain the object and methods of the World Conference on Faith and Order, which is proposed as a step in preparation for the reunion of the divisions of Christendom, the Commissions resident in North America decided to establish a North American Preparation Committee to collect material for the World Conference, and to explain and spread in North America the conference spirit, instead of that spirit of controversy which has for so many years kept Christians apart.

This North American Preparation Committee held its first meeting at Garden City, New York, January 23-24, 1917. The Committee consists of about one hundred and seventy-five men from all parts of the United States and Canada, and includes members of the following communions: Anglican, Armenian, Baptist, Congregationalist, Disciples of Christ, Friends, Lutheran, Methodist, Moravian, Polish Catholic, Presbyterian, Reformed, Roman Catholic, Russian and Serbian. It is believed that never before have so many men of so many different communions worked together for the common purpose of trying to understand each other and to bring out the points of agreement which they hold in common as Christians.

### Nine Dollars Per Capita

**T**HE Seventh-Day Adventists report remarkably high per capita gifts to their missionary work—namely, \$9.08 per member. The principal denominations usually count their people generous if they give an average of \$2.00 per member to foreign missions and \$5.00 per member to all benevolences.

The Seventh-Day Adventists show an income of \$706,293 from North America. They have 733 missionaries in foreign fields, and these employ 117 languages and dialects in their work.

### The City in Epigrams

**F**ROM an address by Rev. Charles H. Sears, Superintendent of City Missions in New York:

The City—What is the City?

A city—that is where Dives and Lazarus both live.

A city—that is where men die of loneliness in a crowd.

A city—that is the land of plenty where men die of starvation.

A city is where a thousand people live on an acre of ground that they never see.

A city is where thousands live in a single block and never know that they have a neighbor.

A city is a place where may be seen both the glitter of vice and the glow of virtue.

A city is a place where vice centers in sunless spots, and where virtue shines in secluded places.

A city is all desert for some, all oases for others.

A city is a place which some greet with a cheer; which others endure with tears.

But a city may not be characterized in epigram.—*Missions.*

### More Work for Moslems

**T**HE German Reformed Board at its annual meeting took definite action in regard to the opening of a station in the Moslem world. It is prepared to select the field and the missionaries, a physician and an evangelist, when the necessary funds or negotiable guarantees, amounting to \$5,000 annually, are

placed in the hands of the Board, to enable it to carry on the work for at least five years, and has specified that these funds be in addition to the contributions now given for the work in Japan and China. A special committee was appointed to consider this important matter.

### A Sister College Movement

**A** NEW plan has been proposed for the enlistment of American college girls in work for their sisters in the Orient. Each girl in the American colleges is asked to contribute from her spending money to help the College Y. W. C. A. work in Asia. Denominational colleges in America will help similar institutions in the Orient, and other American colleges will contribute toward work in Union colleges. A committee has worked out definite plans for study and for the presentation of the plan of campaign in the colleges. Further information may be obtained from Mrs. Mary Carr Curtis, Carralta Place, Salem, Ohio.

### An Indian Camp Meeting

**M**RS. WALTER C. ROE writes of a camp meeting which was conducted among a tribe of Indians for whom no missionary work had been done before: "Ed Ladd, the tribe's best interpreter and most progressive man, took his stand for Christ bravely, all alone. Naiche, and Solon to interpret, had come up from distant Mescalero, and Naiche, the old-time war chief, now just as truly a chief, but for God, stood and again and again addressed the Indians in their own tongue, pleading that they come and follow Christ. He sang alone his Indian songs, wild and barbaric, but sweet to them and impressive to us.

"The next day, after the sermon, when the invitation was given, half a dozen Indians, mainly men, came eagerly forward, and, instead of returning to their seats, they collected in a group in front. Some white-haired, some young and strong, and all free from self-consciousness, they turned to us a group of dark, eager faces that I shall never forget. Before that camp meeting closed, thirty-

one Indians, mostly adults, mostly men, had found the Jesus Road. Among these was the chief of the tribe, Porfirio, and his sweet girl wife, a daughter of Ed Ladd; and also Mrs. Ed Ladd, besides two of his brothers. The school people came almost in a body. Everyone co-operated and it seemed to us that God's Spirit was in our midst. With these new converts to train and educate, and next spring to receive in the church, some new names have been written in God's book and a new mission has been born."

#### The Eskimo of Baffinland

THE Christian devotion and loyalty of the Eskimo have been displayed in an attractive light by Rev. E. W. T. Greenshield, of Baffinland. Formerly it used to be said that the best Indian was a dead Indian; but now Canadians have come in thousands to fight for the Empire because all the Indians are full of loyalty—one outcome of the work of missions. There is not only loyalty but spirituality. Where there are not white missionaries, brown ones will be found. And when you see an Eskimo in the pulpit, you may be sure of a genuine believer; for in a region where everything is public, hypocrisy would be easily detected. The post visits Mr. Greenshield's parish only once a year, and telegraphic surprises are unknown. The honesty of the natives appeared from a story of how they got a foundered vessel off the rocks. The captain asked what he could do for them by way of recompense. They said: "We are believers here; believers ought to help people; we don't want anything."

#### EUROPE

##### Study and Worship in War Camps

ONE of the ingenious features of the work of the Young Men's Christian Association in the European war camps is the use of the special abilities of the prisoners themselves. Men of all callings, professions and trades are available. In the larger camps whole university courses are in operation. Eighty-five trained instructors were found in one camp, pining for occupa-

tion in idleness, and several thousand students were soon enrolled in serious pursuit of learning. In one set of camps 5,000 Russians are reported studying English under teachers from among their comrades.

The "huts" established by the Association make provision for the three types of worship represented among the prisoners. There is a main central hall to which on occasion the Roman altar or the Greek altar is brought, or in which the Protestant services are held. The altars have their place in side rooms, suitable for private prayer, when not in public use. For the conduct of these services no additional chaplains are required, since virtually every camp contains priests and ministers, who are glad to render their fellows this ministry. All the countries have given and lost of their best. It is these well-equipped men whom the Association is discovering and organizing into efficient servants of the desperate need of the prisoners of every warring country.

##### Demand for Testaments Continues

"I SEND you my deepest gratitude for the Book, which shall be my preferred companion, a comfort in trouble and an inspiration to faith." This message is received from an officer of the Austrian army in acknowledgment of a Testament given him by an agent of the International Young Men's Christian Association. In response to Dr. Mott's appeal to the World's Sunday-School Association, \$7,500 of the funds contributed by Sunday-school children in America have been turned over to the Association for their work in the prison camps, the hospitals and trenches of Europe.

The agents of the Association in Italy write of the remarkable readiness—even eagerness—on the part of the Italian soldiers to read the Gospel. Colporteurs have been invited into the barracks and hospitals and given a free hand. Officers have taken copies to distribute. The eagerness of the Italian soldiers for the Word makes the present occasion strategic. Between three and four million men, representing every class in

Italian society, are eager to read the life-giving Word. And similar conditions are described by a representative in Russia of the Scripture Gift Mission, who writes:

"I have just finished another week's work. It has been one of the grandest and most wonderful weeks of my life. With my own hand I have distributed 10,000 Gospels and Scripture portions. *In no week of my life have I had so many people thank me for the Scriptures given, and in no week have I had so many come to me and ask me for Scriptures.*"

#### A Bible on a Watch Chain

SOME Russians carry the Bible on their watch chains. The book is only one inch square and three-eighths of an inch in thickness. It contains all the five books of Moses in Hebrew, and the title of the chapters in Latin. The type is so small that a glass is needed to read, but the Russian does not trouble himself about that. He is satisfied that he carries the Word of God with him.

#### "Pro Causa Judaica."

A COMMITTEE of prominent Jews has been formed in Switzerland and has sent out the following appeal:

"The Committee *Pro Causa Judaica* has given itself the task of drawing the attention of the civilized world to the Jewish question. This contains the two great Jewish problems: the demand for equal rights, through the granting of which millions of disqualified Jews would get into possession of human rights, and the question of colonizing emigration of that part of the Jewish nation which strives after its own cultural and economic existence. . . . In Russia and Poland more than six million Jews live in the most sad conditions, disqualified, huddled together, without having the right of free movement, continually fearing bloody pogroms, exposed to the despotism of irresponsible bureaucracy. In Rumania 250,000 Jews are considered aliens, in spite of the Berlin agreement and the formal promises of the Rumanian Government, and exposed to a policy of persecution and oppression

which leads to entire impoverishment and extirpation. . . . The committee will work to the end that the press and all political parties who represent justice shall help the Jewish cause. They ask Jews and Christians who desire to help this good cause to say so."

#### MOSLEM LANDS

##### Turks Hold American Property

MESSAGES from Constantinople to the officials of the American Board of Commissioners for Foreign Missions state that the Turks are still holding the American property in Marsovan, which includes college buildings, large hospital, library, residence, etc., although large and commodious buildings of Turkish ownership are standing empty or have been vacated for the purpose of moving into the mission buildings. A similar situation exists in Talas, where the American Board has also a hospital, boarding schools for both boys and girls, and missionary residences. Other instances might be cited where American school property, etc., had been seized on various pretexts by the Turkish authorities, their action seeming to indicate a disposition to deprive the Americans of the title to buildings and land which they have long owned.

##### Christmas Ship at Alexandria

A CABLEGRAM received in New York the end of January announced the arrival at Alexandria, Egypt, of the United States collier "Caesar," which sailed from New York December 16th as a Christmas ship, bearing a cargo of food and clothing for the destitute people of Syria, Palestine and Western Asia. The cargo was officially consigned to the United States Consul-General, W. Stanley Hollis, at Beirut, who, with Mr. Hoffman Phillip and the Beirut Chapter of the American Red Cross, supervised the distribution of the cargo along lines that have already been approved by the Turkish Government. Included in the vessel's cargo were two automobile trucks, for use in transporting the foodstuffs into the interior, where the destitution seems most acute.



During the voyage of the "Caesar" across the Atlantic the American Committee for Armenian and Syrian Relief, New York, had been cabling to Beirut such funds as were available with which to meet urgent needs pending the arrival of the Christmas ship. Recent cablegrams state: "The number of destitute refugees has been greatly augmented" and "The distress much more acute than last year." The cargo of the "Caesar" at best can provide only temporary relief for those accessible from the port of Beirut; other shipments must follow and additional funds are needed to provide the simplest necessities of life for the hundreds of thousands in sections that cannot be reached from Beirut.

#### Demand for Books in Persia

MISS G. Y. HOLLIDAY writes from Tabriz:

"Two small Turkish tracts, printed on the Urumia press, are taken from the series of story parables brought out by the Nile Mission Press. Turkish readers are pleased with them.

"There is a phenomenal demand just now for the Scriptures from all the races and tongues of this polyglot country. The two colporteurs of the British and Foreign Bible Society go out, expecting to stay several weeks, taking all the books they think they can dispose of in that time, and return in a few days all sold out and asking for more.

"The Armenian pastor, who does not know Turkish well enough to use it fluently, conducts the Armenian services, and is very useful, while the Rev. Abram Moorhatch, who is a fine preacher in Turkish, but does not know Armenian, has charge of the services in Turkish and Syriac, and is also active in Moslem evangelization. We have a good attendance of Moslems at the Turkish service, and some who come talk about Christianity."

#### A College in the Midst of War

DR. ALEXANDER MACLACHLAN, who is in his twenty-fifth year as president of the International College in Smyrna, writes:

"The story of the year now closing must be told in terms of war, famine and pestilence. Much of our work has been carried on to the accompaniment of the boom of heavy guns on our sea front, the hum of air craft overhead, and the bursting of their destructive shells within a quarter of a mile of our campus. Indeed, our campus has been strewn from time to time with shrapnel fired at the enemy air craft during their attacks on the neighboring aeroplane base, or on passing military trains from artillery on the neighboring heights, while the windows of some of our homes have been shattered by the bursting of heavy shells within a distance of less than three hundred yards of where this report is being written. Military tents now extend close along the southern wall of our campus, and some of them within a few feet of our auditorium—placed there as a protection against aeroplane attack.

"Not the least of the difficulties that have beset us is that of being unable to communicate with our Board of Directors in Boston throughout the entire college year, or for the past few months with Mr. Peet in Constantinople. Yet, in spite of these multiplied distractions and calamities, we are able to report a year of successful achievement."

#### INDIA, BURMA, CEYLON

##### The Campaign in India

REV. H. A. POPLEY writes of the evangelistic campaign in South India that, in addition to the many who have been "definitely influenced to place themselves under the leadership of Jesus Christ, thousands more have been influenced to some extent to feel that Christ is indeed the hope of India."

Other reports come in, of which the following are typical: "Travancore tells of a demon worshipper who deserted his shrine and declared that he would erect a temple to God in its place. From the north Tamil field comes the cheering news that meetings are freely allowed in Hindu temples, and the workers were requested to speak frankly about Christ and His salvation. In another place, on hearing the preaching, a

devil dancer promised on the spot to become a Christian. In one of the Telugu churches twenty-eight adults were publicly baptized." . . . "The greatest good is that the laity have been awakened to a sense of their responsibility." "Every Sunday afternoon, immediately after the service, the whole church goes out to preach the Gospel." "The campaign has brought a new vision to our church. For the first time the higher classes in the church went and preached the Gospel to the poor and depressed."

#### Youthful Christians in India

**T**HE Sholapur Church, of about six hundred members, have a native pastor, who preaches and talks so that the children can understand. They enjoy sitting on the hard stone floor, listening to his Sunday afternoon sermons. His illustrations are so simple and yet so effective. He is not afraid to raise a laugh from the younger ones by his manner in the pulpit. He seems to act especially for their benefit, and he makes the hour interesting for them, so that it is not irksome to go to church. It is a virile, strong religion which he preaches; but one day it verily surprised even him, not to say the other people in the building, to hear the boys and girls, some of them not more than thirteen years old, arise in weekly prayer meeting and offer voluntary sentence prayers in answer to a call for prayers. They have done it frequently since, and they do it naturally and reverently, too. The religious side of the boy's nature is by no means neglected. Bible stories are taught him in the daily school for three-quarters of an hour each day. Each one of the older boys learns to ask grace and offer thanks before his mates for the daily food that is provided.

#### A Story from Ceylon

**E**NGELTINA was at one time a harsh and quarrelsome woman. Her neighbors dreaded her tongue, and her husband feared to come home after his day's work, as she would often quarrel with him. When one day the Bible-woman went to see her and read the Gospel to her, she drove her away, tell-

ing her that she would have nothing to do with the 'Christian epidemic' which had invaded the village. But the godly and experienced Biblewoman by kindness and love soon made friends with her. While Engelatina was washing rice or cutting up fish in the compound, the Biblewoman would sit by her and read her stories from the Bible; and gradually a great change was wrought in Engelatina's mind. The Spirit of God began to work in her, and within a few months it was apparent to all that she was a changed woman. She began to attend Sunday services, and later she and her pretty little daughter were baptized, very much against the wishes of her mother and relatives. She is to-day one of the most godly-minded Christian women in Walahapitiya. After her baptism she began to pray, and to ask others to pray for the salvation of her husband, whose chief fault was his fondness for arrack. God has answered these prayers, for the man has given up his liquor and is a Christian to-day; and they are now a very happy Christian family."

#### A Pathan's Conversion

**A**T the C. M. S. Hospital, Peshawar, a Pathan young man of seventeen brought his father for some operation, which was successful, and before leaving the place the boy bought a Gospel for two pies. Three years after, the boy, now a young man, came to the hospital, declaring that he wanted to become a Christian. He had had no instruction whatever except what he gathered from the Gospel he had purchased. His people began to persecute him, took everything he had, and with only the clothes he was wearing he came to the hospital, and is now working in the hospital for a wage to support himself and join the Christian community.

#### Torn Tracts Good "Ads"

**T**HE Brindaban *mela*, a great Hindu festival which brings together every year thousands of pilgrims from all parts of India, has been used by the Methodist missionaries in Muttra as a great opportunity for evangelistic work.

Rev. Mott Keisler writes, however, that growing opposition on the part of the Brahmins indicates that they see in the advance of Christianity their own supplanting. He says: "The Brahmins organized their forces and taught the small boys to make a disturbance while our workers were teaching the people. They followed us everywhere. Snatching tracts from the hands of people who had received them, they tore them up and laughed in derision. One boy bought a Gospel and at once tore it to shreds. An old woman, looking on, said to him, 'What good will that do? You may tear up their books, but you can't destroy their printing presses.' Many of the people picked up pieces of tracts and gospels, and putting them together read them. The very fact that we were opposed made the people more anxious to learn about these forbidden things. The torn tracts were splendid advertisements, for people were sure to think there must be something worth while in them. The opposition made our work very difficult, but also effective."

#### MALAYSIA

##### No Heathen Temple for Miles

THE influence of missionary work in the agricultural settlements of Sitiawan and Sarawak, Borneo, has put an end to practically all forms of heathen worship, even among those Chinese who are not members of the church. "On my last visit to Sitiawan," writes Rev. W. G. Shellabear, "I was told that non-Christians are constantly coming to our church to be married. No heathen temple is to be seen for miles around. And there is practically no idolatry in the homes of these people." A Chinese Board of Education, if you please, has assumed responsibility for all village schools, and appoints and controls the teachers. Prejudice against the education of girls is now a thing of the past, although the Chinese here have always been more conservative than those in other cities of Malaysia. At the district conference it did one's heart good to see the fifty official members from seven quarterly conferences under the leadership of their itinerant

pastor, the Rev. Lim Po Chin, all ready with written reports, each taking an active and intelligent part in the proceedings.

#### CHINA

##### Why Should Missionaries Fight Fire?

AT a serious fire which occurred in the city of Kiating, Szechuan Province, West China, the people were so much impressed by the efforts put forth by the men members of the missionary community that they proposed doing several things to show their gratitude. After the usual native procrastination, about five months after the fire, each member of the foreign fire brigade received a large white scroll upon which was inscribed a long eulogy, one sentence of which reads as follows: "Although these foreigners owned no goods or houses in the danger zone, nor were in the least concerned, yet they ran to do this public service. They earnestly looked upon the dangers of another people as if it were the urgent pain of their own skins."

Under the leadership of one of the missionaries, the gentry have formed a society to purchase and maintain some up-to-date hand pumps and distribute them at important points in the city. This is Christianity at work in a heathen city along civic lines, and it is one of many ways to influence a city for Christ.

##### Devoted Chinese Christians

THE last report of the American Presbyterian Board tells the story of a Chinese Christian druggist who was shipwrecked last year on his way to Canton. Of seventy persons afloat on the upper deck of the steamer, eleven only were alive after thirty-six hours of exposure when rescuers arrived. This Christian layman spent the time preaching Christ's salvation to those who, one by one, were being washed from the deck.

The story is also told of a poor stone mason in the village of Lai Yang, where he is about the only Christian, who for the last two years has hired one of the best school-teachers employed in the mission, paying him half of the \$90 yearly

salary, and even contracting debt to do this. Unsatisfied with the cramped and crowded quarters in which the school has to meet, he has erected a large building with rooms for both school and church, giving his own land for the site, most of the stone, and much of the work. "The result is a building almost as large as any in our whole field, where there have been organized churches for forty years." He has done all this without money and in the face of discouraging opposition, yet has never lost faith or courage.

#### A Monastery for a Mission

REMARKABLE news comes from the Chinese province of Fukien. The public schools are being turned over to the missionaries because the officials are beginning to realize their own inability to make them efficient. While the motive may be purely political or educational, the final religious harvest will be all the greater. One village has actually given to the missionary the deeds and endowment of its local monastery, and the proceeds are to be used perpetually for the support of a Christian school. This transformed and transfigured monastery is already organized and flourishing.

#### Confucianism not Democratic

A WRITER in the *Chinese Christian Intelligencer*, published in Shanghai, describes an important interview which a Chinese missionary recently had with Li Yuan-Hung, the new President of the Chinese Republic, in the course of which the President "said plainly that after a fair trial Confucianism is found to be ill-suited to the needs of a republic; 'the system necessitates an autocrat,' said he, and the three *kang* and five *lun* of Confucianism must be thoroughly investigated before a republic can go on with efficiency. The principles of equality and freedom inculcated by the Christian religion are bound to prevail in China. The young men and women in this land who have been taught these principles are to be depended on. They make good, strong citizens of the Re-

public." The editor of the *Intelligencer* adds, "The three *kang* are autocrat, father and husband: the five *lun* are the relation of autocrat to the princes and nobles, of father to son, of husband to wife, or elder brother to younger, and of friend to friend." The statement of the new President is full of encouragement to missionaries and of far-reaching significance to China.—*The East and the West*.

#### "Blue Mohammedans"

FEW people know that in the Middle Ages the Jews penetrated even as far east as China. The settlements of "Blue Mohammedans," as the Chinese call their Jewish fellow-countrymen, are said to date from the twelfth century, and were at one time very important. But in China the Jews have failed to preserve their national integrity. For long they have not been found outside of the old city of Kaifengfu, the capital of Honan Province. Even there, where the ruins of a synagogue can still be seen, they have not had a rabbi since the beginning of last century.

In 1908 it was estimated that there were 400 Jews surviving in Kaifengfu. In other words, there were 400 persons who preserved a tradition of Jewish descent; for, according to an agent of the Bible Society, nothing remained to distinguish them from the heathen Chinese saving two Jewish customs—that of never eating pork, a favorite article of diet in China, and that of doing no work on one day in seven. But for all practical purposes this Chinese Jewry exists no longer.

#### Market Towns as Gospel Centers

THE market center in China seems to Rev. Charles E. Patton, of Kowchow, "a providentially arranged distributing center for the dissemination of the Gospel." It is the business center for at least twenty villages which have no shops of their own. Every second or third day, according to a fixed custom, is market day in a given market town, where from many villages and from neighboring market towns as well

come streams of people to do their trading. Into these market days practically all the business of the month is concentrated. Crowds throng the streets for several hours. These may be addressed as one sees fit. Toward evening these listeners, bearing the day's message and some Christian literature, scatter in every direction to their villages and homes, recounting to their friends the incidents of the day. For the dissemination of the Gospel a better and more natural arrangement could scarce be conceived.

There is another form in which the market center serves the same purpose in south China, as actual experience and church records show. These market town Christian groups suffer much in membership by transfer to other places, but while the membership of the parent group is kept small by this natural process, the result is the springing up of a numerous progeny which, in many instances, soon become larger than the parent. The business population of the market town is of a transient and often a roving nature. Branch shops are opened and the business men move about among a number of these towns, at home in each. Thus it is that the Gospel is carried from place to place by this natural process.

**JAPAN-CHOSEN**

**What Shall Be Japan's Ideals?**

REV. MORTON D. DUNNING, of Kyoto, Japan, sees in the grants which have been made by the Japanese Government to mission schools a desire for help and guidance along ethical lines. He says:

"Here, then, is the situation: we have a proud, sensitive and highly civilized people entering our modern world life, with little conception of the Christian ideals which form the core and alone make possible the existence and continuance of our modern civilization. How little the most fundamental Christian ideas and ideals are known to most of the Japanese people is evidenced by the fact that there is no word or phrase in the Japanese language to express what we mean by the words 'Christian

service.' We find that atheistic and materialistic ideas and ideals are rapidly becoming widespread among the educated and younger generations. We find the government recognizing a great need and appealing to the religious leaders of the country for help. What answer shall we make?"

**Memorial Services for Dead**

ONE of the taunts flung at the newly made Christian in Japan used to be: "You Christians seem to have no regard for your dead. Our people esteem our dead and offer sacrifice to them at stated intervals." As an answer to this sneer, Japanese Christians have instituted memorial services on the anniversary of the death of their loved ones. A simple Christian service is held, with only members of the family present, and outsiders are thus given proof that the Christian's dead are still held in tender memory.

**Ideals of Japanese Boys**

A CERTAIN primary school principal in Japan has twice canvassed the pupils in his school at an interval of ten years. In both instances he asked what they considered to be the most precious thing in life, and what they believed as to immortality. The first inquiry was made in 1906 and the second in 1916. The replies as to the most precious thing in life were as follows:

	1906	1916
Life itself .....	41%	63%
The Emperor .....	33%	5%
Father .....	5%	2%
Mother .....	3%	3%
Money .....	16%	0%
Uncertain .....	1%	25%

The replies as to personal immortality give the following result:

	1906	1916
The soul continues living after death .....	53%	63%
The soul ceases to exist.....	28%	9%
The soul merges with the earth .....	18%	1%
Uncertain .....	0%	27%

The tendencies revealed are most suggestive, as there seems to be an enhanced feeling of the value of life, and a fall in the sense of the unique value of the Emperor. The lower relative standing of

money is a surprise, and in direct contradiction to the growth of materialism. There seems to be a stronger faith in personal immortality, accompanied by a greater degree of agnosticism.

#### One Lord—One Faith

THE Pierson Memorial Bible School at Seoul, Chosen (named in memory of the late Rev. Arthur T. Pierson), is endeavoring to become more and more a bond of union between the various missions at work in Chosen. "Why," asks the Rev. James S. Gale, of that station, "should we spend one atom of strength in propagating Western historic differences among these people when the whole world is dying for those essentials that we all claim to give? In these days of the world's supreme trial, when true Christianity is being tried as by fire, the non-denominational Young Men's Christian Association has been as a camp of angels round about the wounded, bleeding hosts of Europe, winning approval of war office, generals and soldiers alike, illustrating the beauty of Christianity disassociated from sectarian differences. The Pierson Memorial, following the example of him whom it commemorates, will do everything in its power to make one body of Christian leaders."

#### How the Koreans Give

THE Korean Christians are proving as faithful in systematic giving as in many other forms of Christian activity. A recent report tells some of the methods employed. The women are taught to put aside a portion of rice and other grain each time they prepare a meal and bring it each Sunday in a special little sack. Men and boys are instructed to weave a pair of straw shoes each week during the leisure hours of an evening and bring them as an offering. These plans were heartily adopted by many churches.

A young leader of another small Korean church, becoming ashamed of his church's lack of zeal, obtained seventy-five gospels from Andong, put aside fifteen for other members, and kept sixty for his own task. Rising before dawn

one morning for prayer he put his sixty books in a Standard Oil box and with a sack to receive grain (in lieu of the cash price of the gospels) started out. In his own village he *sold the whole sack before breakfast.*

#### Winning Korean Students

REV. G. M. BURDICK, a Methodist missionary in Seoul, Korea, writes of having baptized seven senior class students of the Suwon Government Agricultural School. These young men come from several different provinces. He goes on to say: "One of the teachers, who was educated in Japan, is a Christian. He brought to the baptismal service a group of inquirers, and showed me a list of over forty students who are Christians. Though the school is three miles from our church, most of the students attend regularly; and they have a special Sunday-school class all their own. More than this, they conduct a student prayer meeting. Still another government school in Korea gives instruction in silk-worm culture. One pupil is sent from each county in the province. Both the Japanese and Korean teachers are Christians. All the pupils attend one of our nearby churches. When so many people are anxious about the Korean government's attitude toward the teaching of Christianity, especially in the public schools, it is cheering indeed to note these signs."

#### AFRICA

##### A Unique Amulet

MRS. R. W. CALDWELL, of Cairo, sends an incident which illustrates the naturally superstitious temperament of the people:

"Our delta boat 'The Allegheny' was tied up in the river near the town of B—. The workers on the boat went over into the town, held a little meeting and gave Sabbath-school picture cards to all the children who were present. One little boy who received his card was sick. The doctor told the mother of the child to bring him to the boat next day and that he would treat the boy and relieve his suffering. So the following morning she came and the

child was wearing a little brown leather bag tied to his hair above his forehead. The mother said that she had put the little picture card, which had been given to the child the day before, into the leather bag and tied it to his head for a charm, believing that it would cure the child of his disease and that no harm could come near him while he wore this bit of paper."

#### Prison Work for Women

**I**N Assiut prison a meeting for the women prisoners is regularly conducted by Miss Sabeen, one of the Syrian teachers in the Girls' Boarding School. This is the only prison in all Egypt where such work is done for women, and it is a very real success. One afternoon Miss Sabeen heard dreadful screams and threats coming from one of the large rooms, and before her meeting was finished the matron sent for her. She found sixteen women engaged in a hand-to-hand fight, some threatening to murder others, and the matron could do nothing with them. Taking a firm grasp of one of the most excited women, she asked her, "Who gave life?" and after the answer, "God," she asked why they should take life. After talking to them for some time they became more quiet, but all the time tending to restlessness. She told them that she would stay all night; but in unison they protested that she couldn't sleep there; and then she explained, "No, none of us would sleep. We would just sit down here to talk and pray." Needless to say, she did not have to stay, for they saw how intensely earnest she was, and began to realize their wrong, so that it was not long before they were quiet. The Moslems in the prison listen as readily as the Christians, but at first it was difficult for her to get the permission to teach the Moslem women prisoners.

#### Church Growth in "Darkest Africa"

**T**HE brightest hope for the Church in the mission field is in the development of native leadership. One of the most cheering reports comes from the Presbyterian Mission in West Af-

rica. Twenty-eight young men were recently taken under care of presbytery of Corsico as candidates for the ministry, and one was restored who had dropped out because of sin, making twenty-nine in all. Virtually all of these young men were from the Efulen and Elat districts, where war conditions were very real.

Two churches now just a trifle over two years old and served almost altogether by native workers received during the year upon examination one thirty and the other eighty-six. They were both in the midst of the war zone. One has a membership of 159 and the other 267. Another church usually served by a missionary received sixty-six during the year on profession of faith. This congregation had an average attendance of 500 persons at Sunday morning services, although the missionaries were compelled to leave the work for a time on account of the war.

Another church, a child of the Elat church and served by a missionary, received last year 387 persons upon examination. This is sufficient for a respectable-sized church itself. And, although this church is but a two-year-old, it now has a membership of 937 members. In connection with the church there are fifty-nine points where regular services are held during the year, and, in spite of war going on around them, they contributed over \$2,000 out of their poverty toward the support of their work.

#### Good News from the Congo

**A** WRITER in *Regions Beyond* sees much cause for thankfulness in the developments of recent years on the Congo.

"One of the greatest evils on the Congo is polygamy; and in regard to this the State has come to our aid. They have not vetoed polygamy; it would not be wise if this were done all at once, but they are doing everything they can to encourage monogamy. When there are twelve families, the men of whom have only one wife each, they are allowed to make a fresh village, with a chief of their own, and they are given

land and varieties of tools with which to cultivate their ground. When a monogamist has four children living he is exempted from all taxation.

"Women, who are the hewers of wood and drawers of water and who are allowed to be sold and resold in Congoland, are practically given the right to-day to say what they will do. No polygamist may claim identification papers, and a woman may leave her husband to return to her father. In the event of her father not wanting her back (because he will have to pay back the money that was paid for her) she has the right to come to the State or mission station, and we have the right to protect her until she finds the husband of her choice.

"Then there is the town of Loka, a town where cannibalism was carried on to an extreme point. Burying people was unknown. If a person died in any part of that village, the drums were sounded and the people came and chose what part of the body they wanted to eat. To-day there is an out-station there, with a native evangelist supported by the native church."

#### The Chief's Answer

DAN CRAWFORD, writing of a visit to the North made by one of the native pastors, says: "There he found a genuine group of eight young men going on steadily and soberly for God. Then along comes the Devil's eldest dragoon, Persecution, and a secret society attacked The Eight because these latter had the temerity to expose the dark doings of this cult. With a degree of frankness that makes it impossible for me to record a single syllable of it, these brave men gave the Devil away utterly and unalterably. Then the storm burst on their devoted heads—a storm of abuse in which the air was rent with horrible execrations, and a rush made for the faithful Eight, who, in their way, were thus co-sufferers with Christ. They were seized, tied up in bark ropes and dragged off to the Chief for royal permission to drown them. But they had come to the wrong man at the wrong

time. 'No,' yelled the Chief, 'you lie, for too well I know what these Christians believe. Did they not teach me when I was a lad? You ask me to beat them, do you? Yes, I will beat those Christians on the very day when you can come and tell me truly that *they have left Christ and returned to their evil ways*. Then will I beat them for such a crime.' So was there rejoicing in the camp of the Christians that night. Pray for all such, as they work out their destiny in the darkness."

#### Education in South Africa

IT is more than seventy-five years since Lovedale Institute, the great center of industrial education built up by Dr. Stewart, was opened. Since the school, which has always been open to all races and classes, received its first students, a long line, now totalling many thousands, have studied in its class-rooms, dined in its refectories, worshipped in its services, worked at its benches and played on its campus. When Lovedale set out on its history there were probably not a thousand natives attending school in all South Africa; to-day the number is almost a quarter of a million. In 1841 schools were rare, and of native teachers there were practically none. One of the many developments at Lovedale is to be seen at the hospital, where native girls are being trained as nurses to work amongst their own people.

The new South African Native College at Fort Hare is a joint undertaking of the Government and the Mission. The United Free Church of Scotland provided the site for the college and an initial gift of £5,000, pledging itself further to an annual contribution of the interest on an additional £5,000. The college is within sight of Lovedale. At the opening exercises native chiefs were present from Basutoland, Bechuanaland, Swaziland, the Transvaal and the Free State. General Botha, the Prime Minister of the South African Federation, delivered an admirable speech and left a substantial subscription to the institution's funds upon his departure.



The college will aim to provide the native churches with well-trained ministers. It will have a training school which will supply the school system of South Africa with negro teachers.

#### ISLANDS OF THE SEA

##### A Chapel for Lepers

THE Mission to Lepers has issued the following appeal for a chapel for the leper colony in the Philippines:

"This large colony, certainly the largest leper community in the world, is located on the island of Culion, where the American Government is carefully isolating all the lepers of the Philippines, and is, moreover, giving them excellent accommodation and attention in every way.

"It is not, however, within their province to provide for the spiritual teaching of the lepers. That devolves upon missionary effort, and we are desirous of providing for this great leper community a suitable place of worship. Contributions should be addressed to our American or British offices."

##### Enthusiastic Eye-witnesses

AUSTRALIAN soldiers and sailors now doing garrison duty in Polynesia have had good opportunities to see the effects of missionary work on the natives, and they have been especially impressed by the honesty of the people. Rev. J. H. Margetts, of New Britain, Polynesia, quotes a conversation between two soldiers, one of whom says, "I never thought there could be such an honest people on this earth," and the other replies, "Yes, the other day the boys were being paid for having done some work. One boy accidentally received more than his due. Instead of keeping it he brought it back, saying he had got more than he was entitled to."

Mr. Margett says further: "A midshipman came to us soon after the outbreak of the war and said he had written home to his minister, asking him to book him to give an address before the Brotherhood on the work of foreign missions in New Britain; another, a sub-lieutenant, did the same thing."

#### The Bible in the Philippines

ARE the Filipinos progressing under Protestant influence? No one can mingle with them and contrast their present condition with what it was a few years ago without thanking God for the change. For 300 years Spanish priests sought to Christianize the people of the Philippine Islands. Their work was in many cases devoted, but they attempted the process without the Bible.

Before the American flag was hoisted in Manila translation or distribution of either the Old or the New Testament was forbidden. Teaching it was taboo. A sort of metrical version of the account of the last days of our Lord was read at the celebration around Passion Week, but that was about all that the people received in the line of Bible instruction. When Admiral Dewey entered Manila the Bibles were stored away in Singapore. They were soon brought to the islands.

Recently two missionaries reported having sold over 400 copies of the Gospels in two evenings spent in one village.

#### Andrew Murray of South Africa

NEWS has just been received of the death of Dr. Andrew Murray, President of the South African General Mission, a minister of the Dutch Church in South Africa, and the author of many well-known devotional books. Dr. Murray was born on May 9th, 1828, in South Africa, and died at the age of 88. He was of Scotch ancestry, and when nine years old, accompanied his elder brother to Scotland to complete his education. He then returned to his home in Graaf Reinet, Cape Colony, in 1848. Since that time he has devoted himself to the ministry of several churches, to missionary work and writing books. He was married to Miss Emma Rutherford, the daughter of a merchant of Cape Town, and they have given a large family of children to the ministry of missionary service. Dr. Murray has made several visits to England, and attended the Northfield Bible Conference in America in 1895. Thousands of Christians all over the world are indebted to him for his powerful spiritual messages.

# THE MISSIONARY LIBRARY



**The New Map of Africa (1900-1916).** A History of European Colonial Expansion and Colonial Diplomacy. By Herbert Adams Gibbons. Maps, demi 8vo. xiv-503 pp. \$2.00 net. The Century Company, New York, 1916.

The title is somewhat misleading, for the six maps are not prominent, nor are they remarkable in execution or accuracy. The sub-title is the true one and indicates the valuable features of the volume. The dates, 1900-1916, are not exact, since the author must take into account the years of the last century, in some cases tracing the history back to 1850. Still another emphatic negation is the fact that this is not a romance and was never intended for light reading. One must be vitally interested in the progress of the world and in European expansion or his interest will flag before he reads a hundred pages. For the person who enjoys political problems, especially of the colonial type, this is the book for him—perhaps the best in its line relating to Africa, as it is the latest.

The author takes each political division by itself and discusses its original acquisition and then as augmented by treaty, understanding, or virtual conquest, like German Southwest Africa. Under these broad categories he introduces the reader to industrial and political conditions, especially in Negro Africa and the sub-continent. For his information he has grubbed diligently among government papers of the dispossessing European Powers—the texts of treaties, official correspondence, consular reports and parliamentary debates, papers of chambers of commerce interested in the continent's exploitation, articles on African sociology, annual registers, year books, and all that arid type of literature so somnolent for the average citizen, but made readable by Mr. Gibbons. He has personally visited only a limited section of Africa, and the general impression is that here one has the intimate information of a Euro-

pean chancellery, such as its junior member might derive from seniors of the staff.

The book answers some questions on which the man interested in missions might wish for light. Two or three samples will give a fair idea of the volume as a whole. Uganda, the scene of such marvelous missionary triumphs, became a British protectorate in 1894, by right of exploration! The first decade of this century was required to bring its less than three millions under direct British administration. One section, Baganda, is still under native rulership, the Christian King Daudi being its wise sovereign. "The British Government," Mr. Gibbons asserts, "has organized the country, spent large sums of money on it, and brought it into railway communication with the outside world. But to the French Catholic and English Protestant missionaries is due the unique place of the Uganda natives in Africa. Unless they are given the moral foundation upon which to build, material prosperity that comes with European control is to aboriginal races certain destruction—a rapid disappearance following deterioration."

Who are the great men of Africa? "Both Livingstone and Rhodes were doers as well as dreamers. They were pioneers in fact, and not in fancy. But as we look back upon their life work, we see that their ability to fire the imagination of their fellow countrymen and to inspire others to join in the work they were doing has meant more to South and Central Africa than their actual achievements." Such were two of Africa's heroes.

And here are the author's closing lines: "A regenerated, democratic Germany, cooperating with the rest of Europe and America in the work of developing and civilizing the world, will be born out of this war, if internationalism, instead of nationalism, and the higher interests of humanity, instead of the particular interests of the strongest, are

the rulers of the Peace Conference. The happiness of our children, in a world where peace and harmony reign, depends much upon the new map of Africa."

**Davis, Soldier-Missionary.** A Biography of Rev. Jerome D. Davis, D.D., Lieutenant-Colonel of Volunteers and for Thirty-nine Years a Missionary of the American Board of Commissioners for Foreign Missions in Japan. By J. Merle Davis. 5½ x 8 in. Illustrated, 8vo. Pages, vi, 347. \$1.50 net. Pilgrim Press, Boston, 1916.

Colonel Davis was one of the "three mighties" of the group of Japan missionaries who were his contemporaries. His early military career was an asset among a people who are so martial in their aspirations and it had set its mark upon his character and bearing. His theological views were too orthodox and too little up to date to satisfy most of the Japanese scholars of modern criticism and philosophy; but the sturdy loyalty to truth and out-and-outness of the Christian kept him from losing influence, even though some wholly disagreed with him in religious views.

His son has done an excellent piece of work with very unusual material. In the first nine chapters he narrates the period of preparation and the years of warfare which covered the last four of the Civil War. The color bearer at Shiloh who turned the tide of battle by holding his ground and singing "The Union Forever," while five of his color guard lay dead or wounded about him, and who was as interested in the spiritual and bodily needs of his fellows as any chaplain, was foreordained to finish his career as the "Boy Colonel." He carried to the seminary and to "Hell on Wheels" in the Rockies, where he served his missionary apprenticeship, all the marks of a good soldier of Jesus Christ.

And these marks he bore to Japan, there to continue his warfare in different ways. When he reached Kobe, his first station, in 1871, the edict boards making the profession of Christianity a capital offence had not yet been removed. He was thus ready to take advantage of the dawning of the new

missionary era which began in 1872. In that year he made his first visit to the ancient capital Kyoto, which was to be the scene of his greatest work for the empire. During the years intervening before 1875, he was busied with language study and itineration, which brought him into contact with men whose later help was essential to the accomplishment of his educational plans and through whom Japan's best Christian College for Women, at Kobe, was enabled to strike down its taproots. The hymnology of the Japanese Church and its first original tract found in Dr. Davis their author. In a training class, which was the forerunner of the later Theological Department of Doshisha University, he had gathered and taught his twelve disciples. Self-support and self-propagation of the infant Church also found in him an ardent advocate and leader.

But it was in Doshisha University, on the diagonally opposite side of the park from where the holy and dread Mikado had once resided, that Dr. Davis' major energies were to be spent in connection with the empire's most eminent Christian, Joseph Neesima, educator and missionary statesman. Its first session was held in Neesima's home on November 29, 1875, when six students presented themselves and all took part in the first exercise, a prayer meeti g. The evolution of that institution, with its birth pangs, growing pains, successes, defeats and final coronation, have never been told so admirably as here. Dr. Davis and his Japanese yoke-fellow needed all the diplomacy and persistence and devotion that could be derived from their Almighty Father. Both were men of faith, and the two-sworded samurai was matched in the combats that were chronically waged against manifold enemies by the colonel of our Civil War. That institution has done more for Japan's Christian enlightenment than any other, and its history as here recorded is most absorbing.

Through the throes of Japanese Christianity's struggle with Occidental criticism and ultra-liberalism the author conducts us, with his father always the

defender of the older views and gradually finding himself officially worsted. Though interrupted in his teaching in the liberalized seminary, his work was not at an end. His evangelistic efforts were constant and his grip on men who honored his unswerving devotion to truth as he saw it made him useful to the end. This volume is one of the very best repositories of Japanese Church history in the making that has yet appeared in biographical form.

**Renascent Latin America.** By Harlan P. Beach, D.D., F.R.G.S. 12mo. 258 pp. 50 cents. 1916.

Here is an appetizer for the full reports of the Latin-American Congress held at Panama last February. As a popular story of the Congress, the volume describes the preparation for the gathering, gives a digest of the various reports of Commissions, quotes from the principal addresses and summarizes the important features of this epoch-making Conference. It is time that Christians in North America came to realize their responsibility for the Southern republics and the opportunity offered by the present rapprochement.

**Soldiers of the Prince.** By Rev. Charles E. Jefferson, D.D.

This is the book for boys to study. It should be in your home, in your public library, in your Sunday-school. Try it with Boy Scouts and Camp Fire Girls on six successive Saturday or Sunday afternoons out in a quiet woodland. Make the heroism and courage of the soldiers of the Prince as real as that of the armies devastating Europe. Set against universal military training for our little lads the splendid opportunities for preparation for the conquest of the world for our Prince of Peace. The peace of the future depends less on conquerors and king and kaiser than on mothers, who may substitute ideals of peace for the horrors of war. Will you mothers and Sunday-school teachers "recruit" a class during the next few weeks and do your bit for our King and His cause?

**Human Leopards.** By K. J. Beatty. Illustrated. 8vo, 139 pp. 5s. Hugh Rees, Ltd., London, 1915.

Not long ago a supposedly learned anthropologist suggested that a large portion of the African Continent be set aside as a preserve in which the Africans might be kept in their beautiful primitive simplicity, uninfluenced by the European or American traveler, the merchant or the missionary. What this beautiful primitive simplicity is may be seen from the record here presented of the investigations of the special British Commission into the practices and purposes of the "Human Leopard Society" of Sierra Leone. It is a disgusting and gruesome record, but one that shows clearly the depths to which man will descend when uninfluenced by the message and power of God.

This human leopard society capture and eat their victims, probably with the idea that they are thus increasing their virile powers. They take their name from the fact that they wear leopard skins in approaching and seizing their victims. The British have imposed heavy penalties on those who even possess such skins or are connected in any way with the society.

**How to Learn a Language.** By Thomas F. Cummings, D.D. 16mo, 100 pp. 541 Lexington Avenue, New York, 1916.

Dr. Cummings, the Director of Missionary Linguistics in the Bible Teachers' Training School, New York, has prepared this compact little volume to explain the phonetic inductive method for foreign language study. It has been pronounced by experts to be exceedingly valuable in the learning of any foreign tongue. Dr. Cummings explains the mastery of pronunciation, how to learn to speak, the use of various parts of speech, and learning to read. The method here explained has been used successfully, not as a laborious system of memorizing individual words and rules of grammar, but adopting the child's method of learning a language by hearing it spoken.

## SECONDING JEAN MACKENZIE'S MOTION

MISSIONS would seem to be coming to their own in public interest through such writers as Miss Mackenzie, whose "Black Sheep" is a near "best seller," and who is liked well enough to be pursued by the *Atlantic Monthly*, as well as by the women entrusted with the writing of mission study text-books. Her motion would seem to be to the effect that the negro is an intensely interesting woman or man, and that all one needs is to know him or her in order to believe in the race most thoroughly—and to love it. Her motion is most interestingly seconded in the January *World Outlook*. Fourteen striking articles, several pages of most perfect half-tones, Miss Mackenzie's own story, "The Host in the Hut," and suggestions for using the month's issue for African propagandism, constitute the most effective twenty-five pages of missionary promotive literature that we have ever seen.

Not to dwell on these articles, a paragraph may be given to one of them, written by Mr. William Dager, upon the wonderful work of the Presbyterian Board in Elat, Kamerun, or rather the mighty working of God as illustrated at that mission station. The article is prefaced by a picture of heads upon heads, and heads into the remote background of a vast building, for Elat is a place where Billy Sunday is not needed to get people to come to church. No other Presbyterian church in the world has a typical Sunday congregation of four thousand, and this one was built by the negroes themselves—the Bulus of whom Miss Mackenzie so fascinatingly writes. On April 2, 1916, the quarterly communion of this church was attended by 5,300 persons and 500 people were baptized at one service.

Do you add, "Yes, but this is a sort of 'hit the trail' performance, with plenty of 'black sheep' among the flock"? Look at the facts in the case and then judge of the superficiality of Kamerun conversions. The first open profession of Christ in that church was on Christmas day, 1899, and the organization was effected in October, 1902, with a membership of six. Six years ago it had increased to 182; in 1914 the number had grown to be 2,528, and in 1915 it was 3,596. During the first six

months of 1916 it had reached 4,074, with more received than during the entire previous year. Mr. Dager says of the "trail-hitting": "There is a most careful training for church membership. Preliminary to any public profession of faith there must be acknowledgment to the person wronged of such sins as are against their fellow men as well as against God. This means a woman must tell her husband of her unfaithfulness. The thief must tell what he has stolen to the person from whom it was taken. Restitution must be made, and when the catechumen is right with his fellow men, as well as with his God, then only is he enrolled. In this first class he remains for a year under instruction and pastoral oversight. Then, after a searching test, he is promoted into the advanced catechumen's class. Another year of probation. Then comes the final test, which, if satisfactory, makes him a member of the church. Members secured through this process are those whose lives uphold the faith they profess."

To such a community of believers is left the care of the Elat church, and this is what that means. It is their business to evangelize the outlying region, and not the concern of the missionaries. Hence monthly collections are taken to pay Bible readers to carry the Word and the Book to all within reach, and the local communities where these Bible readers are stationed are asked to erect their own chapels. A native working force of 126, entirely supported by one church, is a record perhaps. Contributions for the purpose have risen from \$105, ten years ago, to \$4,544 in 1915—a steady advance except in 1912, when it fell, owing to the fact that during that year the contributions and service of the congregation were used to erect the church building, seating 4,000. The work is so well established that even war cannot stop its triumphal progress. Thus, in 1915, when the Allies' forces were engaged in the struggle that drove out Elat's German masters, at the January communion 8,000 people were at church and 450 were baptized and received into the membership. The Word of God is not bound, and Elat is another sign of the times.

# A Converted Chinese Soothsayer

BY MISS FLORENCE M. REID, TSCHOWFU MISSION

IN a village eight miles from Kaoping, China, lives a fortune-teller who heard a little of the Gospel for some years. He and his wife both smoked opium. He read well, and studied the New Testament. He heard that God would answer prayer and save people from their sins, and determined to break off opium by prayer. He had no money to buy medicines, and though he suffered much, he got rid of the habit entirely. Later he persuaded his wife to do the same, praying with and encouraging her, till she also won the victory. Then his mind became troubled about his fortune-telling, for he felt he could not be a Christian and continue to deceive and terrify people. He lived chiefly by telling poor, ignorant mothers that their precious baby boys were under a malignant spell, which would destroy them, but that he would save them if they paid him well and obeyed his instructions.

He spoke to his wife, but she discouraged him, saying: "We are poor enough now, and if you give this up we shall have nothing." He replied: "God says He will give us what we need if we seek righteousness, and this fortune-telling is unrighteous. I ought not to do it." She could not trust, and her lack of faith hindered him. Toward the close of the year he felt that he must give it up. She said: "What shall we do for New Year's?" He replied: "God will provide." For many days nothing came in, and they were living from hand to mouth till their last cash was gone. Then, in the last days of the year, a man who wanted some important papers written, called him in, and he did the work so well that he handed him 2,000 cash (about 85 cents), sufficient to buy what they would need for the New Year holidays, lasting about two weeks, when no business is done. He went home joyfully, saying: "See what God has given us. Shall we not trust Him fully?" But the 2,000 cash were spent, the food eaten, and again want stared them in the face. "Go and tell some fortunes, and buy us some food," said the wife. But he answered: "The God who pro-

vided for us at New Year's will not forsake us, if we are faithful to Him." "If I could see two pints of grain in the pot, I would trust Him, but the pot is empty, and we have nothing." "Will you really trust Him, if He puts two pints of grain in the pot?" "Yes, but where is the grain to come from?" "I do not know, but God does." They went to bed hungry that night, but he still prayed and trusted. Next morning they were surprised by a call from an old friend living miles away, whom they had not seen for years. There was a native doctor of some repute living in the village, and the friend had brought his sick boy to be treated. "Can you take us in for a day or two, old friend?" "How can we?" the wife whispered. "We have no food for ourselves and certainly none to offer them." "God will provide," answered the husband. "Come in, friend, and welcome!" The visitor turned to his cart, carried the sick boy in, laid him down, returned to the cart, and brought in a large basket of flour and a big bag of grain. "You will cook for us and for yourselves, please." The husband looked at his wife, but said nothing. For three days they shared the visitor's food, till the sick boy had improved so much that they prepared to return home, taking medicine to complete the cure. The cart was brought to the door, the boy stepped into it, and the father followed. The host lifted the basket of flour, now half full, and the bag, which still contained more than a peck of grain, to place them on the cart. "Keep them, old friend; they are not worth the trouble of taking back; we have plenty more at home. And many thanks for your kind hospitality." The visitors left. "Now will you trust God, wife?" "I will, indeed, and serve Him, too. I'll unbind my feet at once." She did so, and came with her husband to the Christian services. He is working hard at any kind of honest labor, including field work, for a Christian farmer. Everywhere he testifies to what God has done for him. Pray for him!



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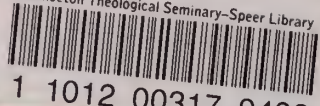


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Missionary Review of the World

Princeton Theological Seminary-Speer Library



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